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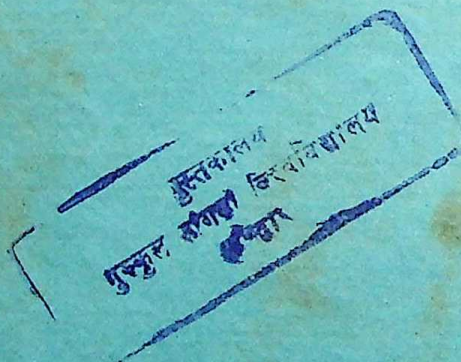
July 1924

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पुस्तक संख्या

आगत पंजिका संख्या

पुस्तक पर किसी प्रकार का निशान लगाना
वर्जित है । कृपया १५ दिन से अधिक समय
तक पुस्तक अपने पास न रखें ।



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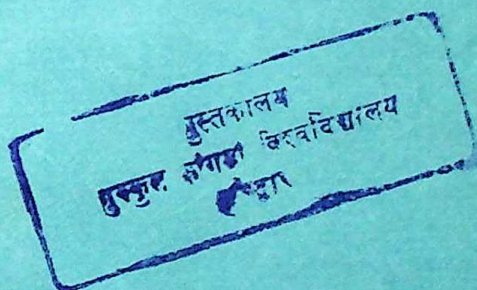
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THE MODERN REVIEW

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जुलाई १९२४ से X
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पुस्तक-संख्या

पंजिका-संख्या

पुस्तक पर सर्व प्रकार की निशानियां
लगाना वर्जित है । कोई महाशय १५ दिन से
अधिक देर तक पुस्तक अपने पास नहीं रख
सकते । अधिक देर तक रखने के लिये पुनः
आज्ञा प्राप्त करनी चाहिये ।

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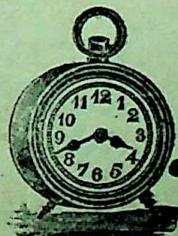
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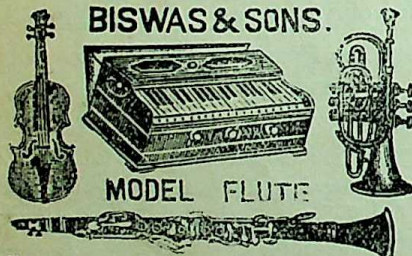
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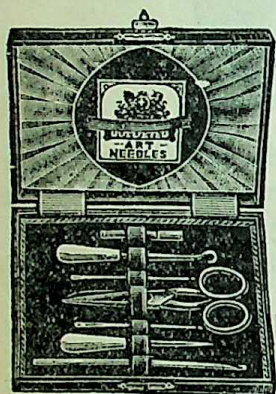
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FACT IN HISTORICAL FICTION.

Aristotle said :—

"Poetry is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular. By the universal I mean how a person of a certain type will on occasion speak or act according to the law of probability or necessity: the particular is, for example, what Alcibiades did or suffered."

This general statement may be well applied to the historical novel and the historical drama, which may be called the connecting links between history and literature. The peculiarity of historical fiction as opposed to other types of fiction is that here the imagination of the author is restrained within certain limits. All novelists work under certain restraints; they have to make their characters human, to make them act according to the laws of human sense and reason. Further the realist, the painter of contemporary society, is ruled by the manners and ideas of men about him; he must make his men conform to those ways and characteristics. But in the historical novel the author may impose additional restraints on himself. If he introduces historical characters into his work, he cannot manipulate them with the freedom that he can exercise with creations of pure imagination. If he strives to bring out the atmosphere of a past period without introducing any purely historic figures, he is still under similar restraints.

This is the explanation why in good historical fiction, the historical figures are seldom brought into the centre of the canvas. The leading character is generally a creation of imagination and the historical figures are

placed in the background. Thus Claverhouse is not the hero of *Old Mortality*, Grenville nor Raleigh that of *Westward Ho*; it is not Richelieu in *Three Musketeers* nor Mazarin in *Twenty Years After*; it is not Hamilcar in *Sallambo* nor Louis XI in *Quentin Durward*; it is not George Washington in the *Virginians* nor Cromwell in *Woodstock*; it is not Charles I in *John Inglesant* nor Anne in *L'homme qui rit*. In each case, the author has for his protagonist an imaginary figure, a Morton or an Amyas, a D'Artagnan or a Quentin, an Inglesant or a Gwynplaine. The historical figures are of interest only in so far as they influence his fortunes; the reader is to be interested primarily in him and only secondarily in others.

We find the same thing in the best historical or chronicle drama. Thus Falstaff is the real hero of the two parts of *Henry IV* and Faulconbridge of *King John*. The historical figure may, however, be made the central character if he is taken from the dim past of which we have only the vaguest records. Thus a Lear or a Macbeth or a Cymbeline may have ruled in Britain at one time; but the full light of history has not been turned on them; with them the imagination of the author is not hampered in the same way as with a Henry of Navarre or a Richelieu. They are merely names in the records of the past; and the author is at liberty to make them act as he likes.

But sometimes truth is stranger than fiction, and the adventures of a real hero may be more thrilling than those of the bravest

product of imagination. The life of a Benvenuto Cellini or an Abraham Lincoln, teemed with incidents that can be found only in the pages of romance; and the question arises if the novelist can produce great works with such figures as his heroes. But surely the fact that a real hero's adventures are interesting does not do away with the difficulty we have pointed out. The novelist has as little scope for the exercise of his imagination in this case as with other historical figures with lives less romantic; and the interest of a record of Cellini's adventures would be the interest of fact and not of a work of imagination. The work may attract readers; but the author has little to glory in that. He has done what a biographer could have done and his work is not a product of his imagination.

Lytton in *Rienzi* took a historical figure for his hero; Mr. Drinkwater in *Abraham Lincoln* and *Oliver Cromwell* has tried the same experiment: Mr. Buchan has brought in Lincoln as his main figure in the last story of "The Path of the King." But the weight of fact makes itself evident in all such instances. The author may supply new motives for actions; he may show us many feelings in the hearts of the characters, feelings which did not translate themselves into action. But his actions must be what the historian makes them out to be. The novelist cannot make Monmouth victorious at Sedgemoor nor Mary at Langside. The destiny of the historical character is fixed beforehand; and what is worse, the reader of the historical novel knows that it is so fixed. So there is no uncertainty and no suspense; things move on to the catastrophe in a way over which the writer has no control. The fate of the imaginary figure, however, always hangs in the balance. The Pretender may be defeated at Culloden; but Waverley may still live on safely in his home. Queen Mary may have to fly to England; but Roland Graeme lives in his native land in peace and prosperity. The fate of Grenville or Raleigh cannot be altered; but an Amyas Leigh may die by his fireside.

Thus so far as the action is concerned, the novelist's hands are tied down when he deals with historical figures. He has little more of liberty in portraying the characters of historical personages. He may expatiate on the struggle in their minds before they fix on a resolution; he may attribute momentary impulses to them out of his own imagination; but the general outline of their character has

been fixed for years and the novelist cannot alter that.

The question has been raised if the novelist may not take any liberties with fact, if he may not manipulate the order of historical events or make out a historical figure different from what he is in the pages of history. This brings in the question of verisimilitude in fiction, which we cannot go into here.

For the present we have to notice how the historical novelist tries to escape the clutches of the historian. He brings in figures from history; but he tries to take them as far as possible in undress; that is, he tries to avoid their public achievements as much as possible. He takes a period in their lives neglected by the historian and sets his imagination to work on it. Thus George Washington is introduced in the *Virginians* not as the general of the Republican army, but as a young officer of the volunteers, in love with a country widow. Wolfe is not the famous commander, but a rising colonel with a future before him. Bolingbroke in *Esmond* is removed from state-affairs and Grenville in *Westward Ho* from his naval exploits. They appear as private gentlemen and not as great historical personages. One feels this most while reading *Brook Kerith*. Up to the point where the scriptural narrative of the life of Christ ends, Moore has to leave him in the background and concentrate on Joseph. But as soon as he is free of the Biblical account, when he has brought Christ back to life in Joseph's house, he makes him his central figure and allows Joseph to sink into the background; and soon kills Joseph off in an abrupt fashion. The book is defective in being made up of two stories, one ending where the other begins; but it shows very well how historical facts trouble a writer of fiction. So again Scott in *Ivanhoe* takes up a chapter in Richard's life not dealt with by historians; and the Black Knight is Richard only in name; he is not the Richard of history. Even here the novelist has to keep to the outlines of the historian's conception of the hero's character; but consistent with that he can give him adventures that history knows nothing about.

In the novels which profess to bring out the corporate life of an age, the weight of fact is a more serious hindrance. In such works the author values historical truth more than a writer like Scott does. The latter feels that his main business is to tell a story and so long as there is no gross historical inaccuracy, he can employ his imagination as he

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likes. But Reade in *Cloister* and Lytton in *Last Days* have imposed a more serious task on themselves. There is no historical figure to supply an historical character to the novels; and their claim to be called historical is in this that they profess to give an accurate reflection of the age dealt with. In other words, the characters must behave as living men and women of their times did; they should have experiences that a real person in their days would have. This implies, in many cases, a more diligent study of the times than an ordinary history-book would give us. The historical works which deal with details of the every-day life of the past are yet few in number; and the novelist has to turn to the original documents for an accurate knowledge of the period he takes up. Here he gathers the dry bones which he proceeds to endow with life.

It may be held that such a laborious acquisition of knowledge is incompatible with a free exercise of the imagination, an exercise necessary for the production of an excellent work of art. Surely there are several difficulties in the way of the novelist who takes so much of care about gathering his materials. At every point of his story he is tempted to supply a commentary stating how such and such an event was quite consistent with the state of affairs at the time. Long descriptions of places, streets, churches and market places are brought in. The characters of the story are kept waiting while we are told what their surroundings were. The story refuses to progress; the reader's interest languishes. *Romola* is a proper illustration of this. The authoress had taken care to learn everything about the state of things in Medicean Florence. Instead of using this knowledge merely to regulate the actions of her characters and to make them think and act as proper in that atmosphere, she must bring out the whole bulk of her knowledge in descriptions which have nothing to do with the story. It is very true that a direct description is always less effective than a suggestion through hints dropped for the benefit of the reader.* Through the remarks of characters and their actions we may be made to feel much of the atmosphere; but directly the author comes forward in his own person to tell us all about the surroundings, the charm vanishes. It may be contended

that this is the privilege of the novelist as opposed to the dramatist. It is no doubt a privilege by which the management of the story is made simpler. The author is helped in this that he has not to make his characters tell us all the story. But it is not a privilege to be abused; and when the purposes of the story do not require it, the author merely disturbs his reader by coming forward in his own person. The digression may be charming in itself; the description may be perfectly enjoyable.* But the story suffers.

This parade of knowledge in a historical novel is due to simple human vanity and it can be avoided. Reade does it to a great extent, and his information is mainly imparted through his characters. Sometimes it is Gerard telling his people all he had seen; sometimes minor figures speak to Gerard of new ways of life; sometimes fresh adventures give him (and the reader) personal knowledge of such ways. This experience is a living one, that is, it is acquired from a contact with living human beings and not from a study of books: and we seem to gather information in the same way as Gerard did, that is, from men and women who lived in that age and not from an author interpreting documents for our benefit.

Still, can it be denied that the necessity of representing a definite state of things, of giving an accurate picture of a past society the knowledge of which is gathered from dry records, that this necessity does hamper the free exercise of the imagination? The reproduction of this dead society is something different from that of the world around us.

The knowledge of the latter is with us all through our lives; and in a novel dealing with the present day such knowledge is the product more of one's powers of observation and analysis than of imagination. The student of the past who seeks to combine the three faculties in an even fashion imposes a much more difficult task on himself. There are authors who feel more at home in the reproduction of a past age than of the present. They are perhaps temperamentally more akin to the past, as William Morris is said to have felt himself nearer the Middle Ages than the 19th century; but more often, they feel at home in the representation of the past because that gives them greater

* We may contrast Spenser's description of Belphebe with Homer's suggestion of Helen's beauty and see which is the more effective

* I am thinking especially of Thackeray's addresses to his "gentle reader" which I cannot help enjoying.

have claimed independence since the dethronement of the Tsar.

Up to the present time, these small States have not been recognised as rightful either by the supreme council or by the ste of Nations. Consequently the result is that they are in a very difficult situation, so long as they remain deprived of an international existence, they cannot organise legal and economic foundations of their external relations. On account of this fact, their financial and commercial transactions have become impossible. They can seldom procure for themselves provisions by means of exchange, and they wholly lack articles which are indispensable.

Their efforts to maintain an independent national life and their great sufferings in doing so are simply very meritorious. The people of these States gave proof of their vitality in spite of the severe conditions they had to pass through, almost left to rely on their own forces even when kept under military control.

The Republics of the Caucasus present us a striking example of such obstinacy of petty nations in wishing to live a life they are worthy of. This struggle against ancient Russian Imperialism and its substitute—not less despotic—Lenin and others, though little known, furnishes us with epic episodes which are however very painful for these unfortunate and brave people. They lived in a place which was the most direct route from Europe to Asia, and had seen (all) invasions and great conquerors passing through their territories from very remote centuries.

Although this fact is rarely alluded to, the struggle in the Caucasus is not less violent in spite of it.

It is in the Caucasus that one must look for the most stubborn resistance offered against the inroads of Bolshevism, amongst men accustomed to severe fighting during centuries, who in the last war, provided the Russian Army with famous regiments; such as the famous "Division Lacvage" (name of a regiment) which was the first to enter eastern Prussia, and which was heaped with glory in Galicia.

We think it useful to trace here their efforts since 1917 with a view to "set free" their country from the entire foreign yoke. This account will enable later on our readers to understand better the actual situation.

Since the Russian Revolution the people of the Caucasus were obliged to take up arms once more in order to defend their liberty threatened often from several sides at the same time.

After the persecutions of the ancient Russian government, they came to know of the tyranny and the massacres by the Bolsheviks. Georgia and Azerbaidjan (consisting of the ancient Russian provinces of Bakou and Elisabethpol) were united with the Caucasus to form the Transcaucasian Federative Republic with a common cabinet and a Diet sitting at Tiflis. The Diet was presided over by three members belonging to each of the nationalities. The Musulmans who formed the major part of the population, sent consequently a large number of representatives to this Diet.

Bakou, was during some time the principal fortress which resisted against the Bolsheviks in the Caucasus. Let us see at first what took place in that region.

Unfortunately the Mahamedan population had to be continually afraid of the dumb hostility of the Armenians of the Daschuaksioun party (ultra chauvin), who, under the pretext of being faithful to the Christian faith followed their policy of systematic annihilation of the Mahamedan element, specially in Azerbaidjan.

At Bakou, the big port and the industrial centre of the shores of the Caspian sea which became the capital of Azerbaidjan, labourers, employees, soldiers, and Russian mariners, led by an Armenian called Chaoumain, did not delay in take appropriating the power (of the Government) as soon as they felt themselves supported by Lenine and his followers.

The army of the Caucasian and Persian front had been wholly disbanded, and the soldiers who came from the front were retained and used by the Bolshevik organizations of Bakou, and Tiflis.

The Bolsheviks began the task of disarming the population and plundering their property. Soon they found that they were in possession of important materials for war.

Georgia and Armenia together raised a national army with the officers and the well-armed veteran soldiers disbanded by the Russian army. The Mahamedans, who under the ancient regime, were not admitted into the Russian army, but were only compelled to pay a tax, had furnished a certain number of volunteers specially for the regiments of cavalry since the beginning of the war. However they were not discouraged, and strengthened by the goodwill of all to defend their native country, they began to organise an army in their principal centres, Elisabethpol and Bakou.

The Bolsheviks saw with a hostile eye the creation of this army. They intrenched themselves specially in Bakou from where by means of force they sought to establish their power over the whole of Transcaucassia, but thanks to the anarchy which was being spread in the whole country by soldiers coming back from the front, and recognising no longer any authority influenced as they were by the propaganda of Bolshevism. Russian and Mahamedan soldiers began to come into their hands, the use of railways and revictualling were made impossible for those who increased specially the seriousness of the situation.

The Bolsheviks attempted to disarm the Mahamedan soldiers who declined to be dealt with in that manner. A skirmish ensued. There were several killed and wounded. This was an evident proof of the hostility of the Bolsheviks towards the Musulmans. From the next day, guns were fired on the town from the Russian warships, and a terrible civil war or rather a massacre of the Musulmans ensued which lasted for four days (18th—22nd March, 1918). The setting on of fires followed the massacre and the wealth of the surviving Musulmans were plundered.

A sad remark should be made in connection with these events. It is the part taken by the Armenians in the ranks of Bolsheviks to massacre the Musulmans. In spite of the parleys held a little before by the Armenian National Council with the representatives of the Mahamedan Central Committee of the Transcaucassus, to regularise political and national relations between the two neighbouring peoples, the Daschuaksion (ultra-nationalists) and the Armenian national democratic party were converted Bolsheviks including 8000 Armenian soldiers who had come back from the western front, and who were detained in their place on account of the capture of railways.

The war between the Bolsheviks and the Mahamedan Anti-Bolsheviks took exactly the form of a national war of the Armenians upon the Musulmans. It seems that the Armenians aspired to share power with the Bolsheviks, but there is every reason to believe also that their chauvins intended to be ranked with the stronger party to weaken the Mahomedans, and to set up ultimately legitimate claims on the great Armenia from one sea to another.

Twelve thousand persons perished in this massacre. The most important buildings including the public edifice belonging to the She of Musulman Benevolence open to all

persons without any distinction were set on fire as well as the offices of the Caspian journals (in Russia) and those of Atchik Seuz (in Turkey).

The political chiefs who were in sight were arrested; some of them could escape to Daghestan, Elisabethpol and Russia.

If a Russian regiment of Turkishtan enraged by the excesses of the Armeno-Bolsheviks had not threatened to make common cause with the Musulmans and to fire on the aggressors in case they should not stop the massacre, there would have been more considerable losses to deplore.

The establishment of Soviet regime at Bakou was definitely assured. From that time, it began its work of destruction: confiscation of treasuries, specially in the Banks, complete socialisation of the subsoil, of town houses and gardens, requisition of all private goods and articles, enforced work and enrolment.

Such a procedure was infinitely painful to the Mahamedans whose religion enjoined them to respect all private property and the rights of others; all sorts of privations and sufferings were inflicted on them; the middle-class, the cultured-class and even the common people were subjected to the same treatment. Considered as hostile to Bolshevism, the Musulmans were wholly deprived of any favour as regards the question of revictualling.

The Trans-Caucassian Diet did not show itself in the height of its task before this tragedy. It found itself divided by factions and diverse national currents.

The Armeno-Bolsheviks taking Bakou as the centre of their operations spread themselves in all directions to establish their authority over the whole country. Towns like Chemakha, Kouba were set on fire, looted, and the Musulman population were either massacred or dispersed. Daghestan was similarly occupied. All villages lying on the way of these bands worthy to be of the hordes of Attila, submitted to the same fate. The Bolsheviks even declared their intention to occupy Tiflis and Elisabethpol to dissolve the Transcaucasian Diet, and to make of the whole of the Transcaucassians a Bolshevik State.

The Caucasus Diet was outflanked, having had to face, on one side the danger of Armeno-Bolshevism and on the other had to oppose the onward march of Turkish army which was coming to occupy Kars, Batoum and Ardahan.

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(being on the horns of a dilemma) the Georgians, considering the consequences of the treaty of Brest-Litowsk (the Bolsheviks had ceded to the Turks the aforesaid regions and part of Batoum, the only opening of Georgia and Azerbaidjan on the Black Sea) were obliged, in order to save themselves from danger at the hands of the Turks, to enter upon negotiations with the Germans and declared themselves independent. On account of this fact the Transcaucasian Diet found itself dissolved. The National Council of Azerbaidjan, having examined minutely the general situation, saw no other way than to proclaim the independence of Azerbaidjan at Gandjy (Elisabethpol) on the 28th March, 1918.

It is worthy of remark that the Musulman State did not hesitate a moment to adopt the Republican form which agrees perfectly with the essentially democratic principles of Islam.

Fathali Khan Koisi, by virtue of his being the President of the Council of ministers was entrusted with the formation of the cabinet of the Provisional Government to which all power was transmitted. The National Council enjoined the Provisional Government to form within six months a constitutional assembly by means of universal suffrage and give over full power to this Assembly.

THE NEW REPUBLIC OF AZERBAIDJAN.

(First Mahomedan Republic)

CONTINUES THE STRUGGLE AGAINST THE BOLSHEVISTS SECOND PERIOD.

The independence of Azerbaidjan having been proclaimed at Elisabethpol on the 28th March, 1918, and followed by the formation of the new Provisional Government, the President of the Council began to do his duty to all the States arising out of the creation of the independent republic of Azerbaidjan with a provisional seat of the government at Elisabethpol.

The new government found itself, in a very difficult situation in the realisation of its objects. The Armeno-Bolshevist remained masters of Bakou, trying to extend their authority on the surrounding region in order to upset the governments of Azerbaidjan (Elisabethpol) and of Georgia (Tiflis) and of Armenia in order to bring under the Soviet influence, the whole of the Caucasus Choumian, who remained at the head of the

Bolshevists at Bakou, was named by Lenine in return for the services rendered to the cause of Bolshevism. "High Commissioner of the Caucasus". On the other side the famous "General" Andrenik, pretending to be the friend of the Entente had fled before the Turkish troops and invaded the districts of Narkhichevan and Zanghezour. In order to indemnify himself of his failure with the Turks, he massacred the disarmed Musulman population of Azerbaidjan, proclaimed that he recognised the authority of the Soviets and that he was ready to execute the orders of the new "High Commissioner" of the Caucasus. He marched upon Choucha to effect afterwards his union with the Armeno-Bolshevist regiments which were marching towards Enlach, the strategic point of Karabagh. The whole length of the railway from Tetrovosk (in Daghestan) to Mususli (260 kilometers from Elisabethpol) was at the hands of the Russian army. Hundreds of villages lying before these two towns were destroyed and set on fire, and the inhabitants were massacred or dispersed.

In the south of Bakou, the Bolshevik fleet was bombarding the sea-coast and was taking possession of the towns of Selim and Lenkoran;—in the steppe of Moughan, the Bolsheviks (Russian emigrants) destroyed more than fifty villages by gunfire. This "civil war" directed by the Armeno-Russian coalition, was in reality nothing but a pretext to massacre the Musulman population without any distinction of classes, for the proletariat had to suffer the greatest from the "liberating" regime.

The government of Azerbaidjan for the causes which we have shown above, had no army to oppose the numerous Armeno-Bolshevist troops and in this unequal combat, it could not hope to save the country.

Considering the hopeless situation, the government of Azerbaidjan saw no other alternative than to petition the Turks who were encamped near its frontier, for help against the Bolsheviks. A treaty was concluded, by which the independence of the new State was recognised in exchange of some economical advantages. The Turkish commander gave the government of Azerbaidjan ammunitions and technical men which it lacked, in order to organise the defence of the country.

With their help, the volunteers of Azerbaidjan began rapidly the offensive attack and repulsed them (Bolshevists) to Bakou, which was besieged and fell on the 15th September 1918.

The entrance of Government troops at Bakou gave rise to another bloody battle in the town itself; the Armenians refusing to surrender, the battle was so very hard and severe that many soldiers of Azerbaidjan had some of their relatives as victims in the massacre of 17th March. The Government gave evidence of a very great firmness to put an end to bloodshed and calm down the over-excited passions.

At this time, the Germans openly supported the Bolsheviks holding communication by means of aviation between Tiflis and Bakou; the Bolshevik leaders alone were aware of this fact. The Germans were very hostile to the people of Azerbaidjan whose political leaders had repulsed their advance as well as their offer to participate in the battle for retaking Bakou, a town for which the Germans had a special interest, because of the wells of naphtha of the district. The Germans hoped to acquire a part of the production from those who remained the master of the situation.

After the taking of Bakou, under the style of a "diplomatic mission", the Germans tried to send a large number of military men into Azerbaidjan, but they were stopped at the frontier and these unwelcome and undesired guests were requested to go back. Such is German persistence in order to enter into Azerbaidjan at any cost, in spite of the hostility of the Government and the Musulman population.

Having entered into Bakou, the government of Azerbaidjan gave up party-strifes, for example, specially with the Armenian chauvins, in order to consecrate itself to the re-establishing of order and the security of the inhabitants. The property nationalised or confiscated by the Bolsheviks were returned to their legitimate proprietors.

The National Assembly was at length held. The 44 principal members dissolved from the Transcaucasian Sein (Diet) formed a part of it. The proportional system was set up so that 11 Russians, 21 Armenians, 1 Georgian, 1 Pole, 1 German, and 1 Jew entered the parliament, the 84 other seats were redistributed between the different Mahamedan political parties.

Out of the 14 portfolios of the cabinet, 6 were reserved for Christian elements (3 Russian, 3 Armenian). The Government of Azerbaidjan gave proof of great equity in dealing with the non-Musulman minority whilst Georgia and Armenia had not offered a single seat to the Musulmans in

their governments in spite of the presence of 300,000 Musulmans in the territories which they claimed.

At the end of November 1918, confiding in the equity and liberalism of President Wilson, as all small nations elsewhere did at that time, the government of Azerbaidjan addressed him by wire a petition in which he was requested to acknowledge the new Republic of Azerbaidjan as an independent State.

On account of its natural riches, and specially of its petroleum, the Caucasus has always excited the temptation specially of great powers which were formerly rivals. The Bolsheviks themselves intended to keep Bakou in order to procure naphtha on good account. Even the Germans also were trying to instal themselves there, offering their help to both the parties of the struggle at the same time. Now we are going to see how the English enter the scene, in their turn. They kept well-guarded the neighbouring Persian region where they had been established. There they were lying in wait for the favourable opportunity to enter and set themselves up; they also had offered their good services for fighting against the Bolsheviks in the Caucasus. They were not long to make Bakou "their centre of operations".

Since the conclusion of the Armistice between Turkey and the Allies, the commander of the allied forces in Persia, the British General Thomson, notified this fact to the government of Azerbaidjan, and communicated to it the clauses by virtue of which the Turkish army was to evacuate the Caucasus, and manifested his intention to occupy provisionally Bakou under the pretext of repulsing the Bolsheviks out of the frontiers of the Caucasus.

The Government of Azerbaidjan, desirous of seeing peace and tranquillity in the East, and the check of the Bolshevik movement in Russia, accepted without hesitation this provisional occupation, confiding in the good faith of the allies, because General Thomson had given besides the assurance that the allies had not the least intention of interfering in the external affairs of the Republic whose destiny was to be regulated by the Peace Conference.

On the 17th November 1918, the allied forces commanded by the General Thomson entered into Bakou and received the warmest welcome from the people.

From that time, a free course was given to the intrigues among those who were hostile

to the new independence, and were trying to win over General Thomson to their side. But this General, as well as the representatives of France and America, were not long in seeing clearly through the perfidious game and the allies recognised the government of the Republic of Azerbaijan as a government *in fact*.

The new government gave evidence of a great generosity in not using reprisals either against Russia the army of which had taken a part in the unworthy massacres of the Musulmans after the advance of the Turks in the Caucasus, or against the Armenians who had been the authors of the bloody events of which we have spoken.

Unfortunately, this generosity and toleration of the Azerbaijan leaders were not imitated by the other nationalities. Some Armenian elements continued to obstruct the work of pacification undertaken by the Azerbaijan government. Acts of savagery and revolutionary atrocities were committed by the Armenian insurgents of Turkey commanded by Andranik who continued to destroy the Musulman villages of Karabagh and massacre in a mass their inhabitants in order to create artificially an *Armenian Majority* in support of the imperialistic claims of moderate Armenian officers upon Karabagh.

The Azerbaijan Government and its troops were occupied in setting free Bakou, and profiting by this opportunity Andranik besieged during the three summer months the town of Chaoucha. Thus isolated from the whole world the besieged Musulman population underwent indescribable sufferings. Being deprived of provisions and drinkable water in the full dog-days, they were obliged to use salt-water from the wells. On becoming masters of Bakou, the Azerbaijan troops set free Chaoucha after a battle with little bloodshed.

The population received them warmly, the Armenians (who were included in the population) also offered the troops flowers. As soon as the troops of the Azerbaijan government had departed, the bands of Andranik began again to pillage and massacre the population of the Musulman villages.

These events were renewed during the stay of the Allies at Bakou, causing a great effervescence in the population and the parliament. The Azerbaijan government then petitioned General Thomson, who, as a chief of the allied forces, had promised to secure the tranquillity of the Caucasus.

General Thomson sent the telegram concerning the places where the Armenian insurrections had taken place:

"I am informed that the Armenians commit crimes and carry on plunder. I enjoin upon you to take measures to put an end to these disorders, and inform all the Armenians that they should remain quietly in their houses. If you do not execute this order, you shall be solely responsible for the possible bloodshed. I pray that you will receive this despatch."

Andranik, however, carried on his exploits which obliged General Thomson to send to Karabagh a mixed commission and a detachment of troops with motor-cars covered with blinds.

A little later, Andranik left the territory of Azerbaijan. A governor-general of Karabagh was nominated by the Council of Ministers in the sitting of the 15th January.

In order to obtain from great powers recognition of the independence of this new State, the government and the parliament of Azerbaijan sent in January 1919, a delegation to the Peace Conference at Paris. But the delegation after coming to Constantinople met with great difficulties in procuring passports for Paris. They could not start for Paris earlier than 22nd April next.

At Rome they were received by the Count Sforza acting in the place of Mr. Sonnino absent and by the President of the Chamber, both of whom assured the delegation of the goodwill of the Italian Government and the people of Italy for the Republic of Azerbaijan. In Paris President Wilson gave them a similar hearty welcome as he gave to the British delegation.

On the 12th January 1920, they obtained recognition of the Azerbaijan government as a fact at the same time with the Georgian and Armenian Republics. France, England, Italy adhered to this recognition. The United States kept themselves aloof.

THIRD PERIOD.

On the 25th April 1920, Bolshevik troubles broke forth again at Bakou. The Azerbaijan government was obliged to leave the town and take shelter at Elisabethpol. Certain members of the Government who fell into the hands of the Bolsheviks were put to death. The same punishment has been pronounced on those who escaped and also on their families.

The army of the Republic has been dispersed. The Bolsheviks went on occupy-

ing Bakou and the iron way which runs alongside and crosses the region of petroleum. The Azerbaidjan Government remains the master of the territory between Elisabethpol and the Georgian frontier. A party has emigrated to Elisabethpol and a party to Tiflis. The army is scattered, but there are more frequent and important local risings, for the Musulmans wish to be free at all cost from the Bolshevik yoke. In the Northern Caucasus the civil war has never ceased and it was said recently at Constantinople that the grandson of the great patriot Sacchiamyl has organised an army recruited from Montenegro.

The government of Moscow undertakes great cost to maintain its influence at Bakou and in the whole district, in order to procure naphtha the need of which grows largely in Bolshevik Russia.

Communications with Georgia, Persia and Armenia seem to have been intercepted because of the Bolshevik occupation of the Caspian shore and the last Turkish advance.

Everytime, the Azerbaidjans, far from giving up struggle, try to come in contact with Mustafa Kemal with a view to obtain arms and ammunitions and recognition of the new State with the frontiers fixed by its first government.

The Bolsheviks maintain their authority only at Bakou. But they do not show any eagerness for making delivery of naphtha in spite of the agreements with Georgia. Moreover, they detain unduly railway materials, wagons and cisterns sent by the Georgians.

The continual risings of the hostile Musulman population tire the soldiers of the Russian army whose ranks are being continually strengthened.

The members of the ancient parliament and of the ancient army lead the revolt, and the districts of Lankoran, of Kouba, and Djeva are in full rebellion. The spirit of anti-Bolshevik struggle is very popular in the Caucasus and is found among the volunteers of the representatives of all nationalities. Their number increased ceaselessly and they are looking for arms and ammunitions from Turkish nationalists as much from Karim Karabekir at Kars as from Mustapha Kemal who seems to be specially well-disposed to Azerbaidjan.

The liberation of the Caucasus from the terror of Bolshevism and the revision of the treaty of Sevres, after agreeing with the

nationalists may enable the population of the Near East to renew their usual work.

On the other hand Persia which seems to have concluded an agreement with the Bolsheviks only to free herself from the guardianship of Britain may find a little tranquillity because of the remoteness of the Bolsheviks, and the English expeditionary force, and that she may have a stable government, representing truly the popular aspirations. There would not have been any reason to be astonished at the proclamation of a republic in Persia if the Shah and his court were to accompany the English army in its retreat in April next.

The Indian national movement has on its part made enormous progress. There goes on the struggle for obtaining a responsible government at least on the basis of Home Rule and hoping that the country may be competent to settle its destiny. The nationalist leaders urge unceasingly and energetically the Retreat of Indian troops from the Near East (Turkey, Mesopotamia, Persia, Egypt) and question why India should continue to help the upkeep of an army destined to increase or preserve the conquests of British Imperialism.

English deputies have declared recently in Parliament that the occupation of Mesopotamia, as it was not desired by the population, constituted a heavy burden on British finance.

In the French parliament—Chamber and Senate—numerous voices were raised against the expedition of Syria and Galicia, supported specially by some communities, or industrialists and financiers.

In these conditions, we can affirm that during the next months, will be decided the situation of the Near East on which depends the re-establishment of general peace. The actual disorder owes its origin to the rivalry arising from the ambition of great powers in the interior of Asia and in the Caucasus.

Is this, after all, the wisdom of understanding that any nation, worthy of the name, is no more disposed to be ruled by an order or any such thing and of trying to win at first the esteem and the confidence of the people of the east to establish a sincere loyal confederacy based on *mutual consent*?

It is time for the government of great powers to understand that it is the better if not the only way of raising a solid barrier against the dangerous progress of Bolshevism in Asia.

The Federation of the Republics of the

Caucassus as the intermediate State between Europe and Asia is much more desirable than that the people of the Caucasus should become at the same time the champions of

western civilisation in western and central Asia.

YONNE POUVREAN

THE DEVELOPMENT OF THE FAMILY IN INDIA.

THE JOINT ESTATE

HALF a century ago nobody could think that the ancient joint family in India was foredoomed to failure. The family appeared to have reached its fixed and final form in the individual group of kinsmen who dwelt under the same roof, preserved a common hearth and common meals and offered a common sacrifice to the same ancestor and owned their property in common. Since the middle of the last century the institution has been played upon by so many transforming forces that it has now become plastic like clay. The British Indian law established the seizable character of a coparcenary interest and carried the doctrine of coparcener's right of alienating his share of the joint family property to extremes. Formerly, the joint property was safe from individual waste or dissipation because the law did not recognise a member's right to alienate in any way, nor could a creditor seize his share in the joint estate, which thus perpetuated the family faith and tradition, irrespective of individual caprice. An interpretation of old texts and commentaries according to modern ideas has also led to the vesting of absolute proprietary rights in the father, which has overridden the consensus of the members of the old coparcenary community. Such changes in the law touching the joint family were encouraged by economic forces but there cannot be any doubt that the decisions of courts of law have proved a solvent of the ancient joint family institution and usage.

THE IMPACT OF NEW IDEALS

In the villages the economic collaboration of the members of the family in farmwork has stood for the solidarity of the family but in the cities the machine has greatly limited women's opportunities for earning in the home. The decline of hand-spinning which

formerly made the housewife nearly equal with the husband as a support to the household has affected the unity of the family. Not merely the slowly narrowing sphere of women's profitable employment in the home, but the growing economic pressure have made it harder to maintain the joint family. But these changes are from outside. More serious and fundamental are the forces which attack the family from the inside. The old idea of a marriage as a sacrament has decayed with the spread of the new education. Thus when the union becomes galling the religious sanction ceases to be as powerful a binder as before. The ideas of romantic passion and free matrimonial choice have come from the literature of the West and rights instead of duties are uppermost in the mind. Thus conjugal unhappiness is more common than before. Domestic harmony is also disturbed by the disparity between the education and social attitude of men and women. Thus cases of incompatibility of temper are more frequent. The round of domestic fasts and festivals, story-telling and penance which inculcated ideals of unselfish devotion and robust self-control among the women has been almost extinguished in the cities. The vernacular journalism cater for the romantic and the sensational. The wife is discontented with the drudgery of home work and engages servants for domestic duties. Thanks to the march of new ideas of comfort and respectability, women's participation in home-life has declined. This reacts upon their mentality. The increasing number of cases of hysteria, insanity and suicide give evidence of the disastrous conflict of contending ideals of domestic life which now confront the women of the middle class.

There is even a desire to lighten the burden of work and of child-bearing which is showing itself in the decline of the number of children in an average home in the cities.

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The women's love of ease thus corrodes the ancient virtues of sacrifice and forbearance on which the home of several children formerly rested.

EFFECTS OF INDUSTRIAL CONDITIONS

Nor is the home encouraged by industrialism in the mill-towns and cities. There is a demand either for male or for female labour. Thus there is a disparity of the proportion of sexes as 2 (male) : 1. The large cities consist of a floating immigrant population which has left its women behind in the native villages. There are only two females to every five male immigrants in Calcutta ; over two thirds of the latter are actual workers, but only one-fourth of the female are actually engaged in any occupation. Prostitutes alone account for one-fourth of the female workers and their number is equal to one-seventh of the women of adult age. Altogether only 15 per cent of both sexes are under 15 years. Half the women and two-thirds of the men are adults, *i. e.* aged 15 to 40 ; at this age-period there are three males to every female. Thus industrialism and the chronic house famine separate the sexes just when marital life has commenced. The labourers who form more than 75 per cent of the population of the cities can afford but single rooms in slums and chawls, while the lower middle classes live in flats, messes or partitioned houses and do not ordinarily bring their families with them. An increasing host of young married people of the middle class in Calcutta and Bombay are thus compelled to choose a homeless boarding-house life. An exaggerated spirit of individualism and self-satisfaction has led to the postponement of marriage or of family life amongst this class. Their standards of living have risen faster than their incomes, and this has operated against sound family life. But it is among the labouring classes that the maintenance of the home has been rendered most difficult as a result of house famine, the growth of tenements and the rise in land rents. In Bombay there are over 1,70,000 one-room tenements distributed among the chawls, which sometimes provide a common washing place on each floor, and sometimes a Nahani or Mori in each room. Out of a population of 1,200,000 nearly 8,92,000 occupy one-room tenements. The average number of persons per room is 4.47. Persons living in five or six-room tenements average 1.43 and 1.45 persons per room. In New York city labourers comprise 45 per cent of the population, and more than 1.5 persons

in a room is considered to be over-crowding. Obviously family life receives a serious setback when real homes in the shape of whole houses are very rare and for the great bulk of the people 'home' means a single room inhabited usually by five and sometimes by as many as 15 persons.

FAMILY TYPE IN RELATION TO ECONOMIC CONVENIENCE

Apart from such unnatural conditions touching domestic life which are but an incident of a transition process, in industrial developement and which will disappear as the community realises the imperative need of solving the housing problem, the conflict of the contrasted ideals which affect the unity and stability of the family must be prevented or mitigated. On the one hand, the patriarchal joint family of ecclesiastical sanction has proved an obstacle to the realisation of personality and promoted idleness and economic stagnation. It has acted as a brake on individual initiative and enterprise and, not having any lively sense of obligation, has not exercised an adequate prudential control over the birth-rate which outstrips the means of subsistence and comfort. On the other hand the individualistic family, recently epidemic in the higher classes, however, successful it has been as an economic institution, has proved unstable and mercurial. On account of the pressure of the plane of living, there have been less desire for offspring, a decay of that sense of obligation and loyalty to the family centered round the children without which conjugal love can neither lead to a lasting and happy union nor reach its own highest flight. Nor is it certain that the individualistic type of family control is adapted to the needs of economic progress everywhere. Both in China and India where the pressure of the population on the soil is great and village sites are compact, families must tend to live in closer association than in the West. In India this is more true of the Hindus who tend to greater community in living than those whose traditions are less restrictive and far more than the Muhamadans who live much more individualistic lives throughout India. It has been pointed out that this is due not merely to the greater survival of ancient customs among the rural folks but also to the fact that proprieties observed by all civilised races discountenance close association between persons who are not prevented from marriage by ties of relationship. Thus the existence of strict exogamous

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customs among high-caste Hindus permit a wider circle of relations to live together than would be possible amongst peoples where even close relationship is no bar to marriage. Unlike the West the social tradition through the taboo has prevented the evils of close association in one group of buildings.

Not merely the force of social tradition but also economic convenience has still continued joint ownership in the forms and conditions of agricultural tenure and joint endeavour in agriculture as well as business. It is true that the cities mark the highest water-mark of the disruptive tendencies that break up the family, but fusion in families is witnessed to occur more in agricultural than in non-agricultural communities. Indeed, amongst trading classes, the existence of established business firms controlled entirely by the family has still further aided the survival of the ancient system; though, of course, amongst these old family firms the ties are beginning to change from those of a joint family, whose property and earnings are common and subject to the control of the head of the family, to those of mere partnership, where the capital is held in shares and the profits are subject to periodical distribution. It might be noted that in towns, where the cost of living and high rent prevent easy separations, the tendency has been manifest towards a common messing and monthly division of expenditure while the individual earnings are kept separate.

THE TRANSITION

These changes surrounding our life encourage us to believe that our family is not disintegrating but that we are witnessing the transition to a nobler family. We shall see in the future none of the autocracy of the head of the family which suppresses the legitimate individuality of a family member nor the husband's overawing mastery and the wife's shrinking subservience which now masquerade behind the excusing doctrine of *Satihood*. Nor again should the ideal of fidelity be one-sided, a male code of domestic ethics, which forgets or minimises the significance of man's chastity. The family of the future will emerge out of the wedlock of the above contrasted ideals; but no noble family can arise on an economic edifice so cramped and narrow. It is therefore not unreasonable to assume that the characteristic phenomena attending the transition from the old type of family will be more and more witnessed

till there is a radical change in the industrial and economic mores. Its effects will percolate society from below upward as well as from up downwards and these will be disastrous for its solidarity, for the family is basic to the building of social character, being the primary social group in which there is developed that discipline and mutual forbearance which are the indispensable requisites of group life.

SEX-EDUCATION

Much may be done by inculcating among the youth of both sexes healthy ideals of love and marriage. No doubt it would be well if young people were taught that marriage without love is a mockery and that sex love is naturally instable and sometimes morbid, and that conjugal harmony is woven by the threads of attachment, respect and sense of duty, all knit together. Such ideals must be fixed in the new social tradition for the old tradition of the religious patriarchal family is fast decaying. Similarly, the new conditions of employment and labour demand a change in the conventions that ruled the intercourse between the sexes in family and outside. Mixed labour in the factories and a freer intercourse between man and woman in the upper strata now equally demand a modification of our old sexual code. The social atmosphere in certain provinces and communities, especially where the *parda* prevails, is clouded with sex obsession, which bedims the sense of duty, and tends to regard sex attraction as the only bond of marriage and family. On the other hand, there has survived by its side a sense that the original equipment of impulses and instincts is something base and brutish. This notion which is contrary to the great teaching of the Tantra, has revelled in the mortification of the flesh, the inhibition of natural appetites and has led to undue and chronic nervous strain or the surging forth of the repressed desires in secret or open rebellion. The ascetic frenzy has passed but the new tradition of a healthy, abundant sex-life has not yet evolved. India had built up a rich tradition of sanity in sex, and this must now be marshalled for individuals of every degree of education and social level, so that the present phase of degeneration of family and marriage may quickly give place to a new type of family and marriage.

RADHA KAMAL MUKERJEE

AMERICA AND INDIA

By PROFESSOR MORSS LOVETT, PROFESSOR OF ENGLISH AND DEAN OF THE COLLEGES OF LIBERAL ARTS AT THE UNIVERSITY OF CHICAGO.

ONE of the most characteristic and natural attitudes of public opinion in the United States has been that of sympathy with the national aspirations of subject peoples. Historically such sympathy was the result of the circumstances attending the birth of the American nation. Revolution in America has always meant political revolution, in the specific sense of the assertion of the right of self-government, and as such it has been a sacred word. Whenever a subject people has sought to throw off the bonds of its masters, Americans have remembered their own origin and given sympathy and support. To Greece in revolt against the Turk, to the South American States against Spain, to Italy or Hungary against Austria, to Ireland against England, the American people have, within the limits of diplomacy, shown themselves friendly. When the demand of India for independence is heard in the United States, we cannot doubt that the same attitude will prevail.

That public opinion in America is a force which will exert strong influence in determining the future of India is certain. Already this influence has been one of the major factors in the Irish problem. It has entered powerfully into the solution of the Egyptian problem. But the question is raised whether opinion in America does not stop short of supporting India in the demand for independence, and favors rather some form of home rule within the British Empire. To this the answer may be given firmly in the negative. Indeed, it would be against all antecedent probability to find Americans thinking in this way. The American idea of patriotism is a forthright, perhaps primitive, conception which does not take account of the subtleties of autonomy, and limited sovereignty. Does America bless and honor Washington, Adams, and Franklin as winners of her freedom, or as strategists on a board of local control? Did she sympathize with South America as striving to be free, or to improve its place in the Spanish Empire? With the ambition

of Italy to be a nation, or to be a self-governing province of Austria?

Indeed it may be said that the only freedom which the typical American thinks worthy of consideration is complete independence. A question of home rule is a question of detail, of local politics, of more or less, which does not interest him. Undoubtedly the reason for the contempt with which the average American regards the Canadian is owing to the fact that the latter is the acquiescent subject of a foreign king. No amount of argument as to the material advantages accruing to Canada by remaining within the Empire will make such supineness seem dignified or reasonable to the American. So long as the official programme of Irish patriotism was home rule the subject failed to inspire enthusiasm among Americans—in fact, it bored them. It was a matter of parochial politics. But once the clear-cut demand for freedom was heard the whole question was raised to a higher level of interest and dignity. The American who was idly inclined to think that the Irish might as well compromise a little more or a little less for the sake of peace was almost ready to write Irish freedom into his political platforms. And it may be asserted that the surest way to kill American interest in the Indian struggle for freedom is to represent it as that form of tempest in a tea-pot, a struggle for local autonomy. It may be prophesied that when it is clear that young India wants complete freedom, then Americans will know how to recognize a sister nation and prepare to bid her welcome to a place among the free peoples of the earth.

It is perfectly true that as a result of the alliance in finance and in war, and especially of unlimited propaganda, there is a party in the United States which places the British Empire first among the creations of human statesmanship and would sacrifice the world to its necessities. Logically this party would condemn the Continental Congress as an illegal revolutionary junta, and Lafayette as

a mischievous busybody in matters which did not concern him. This party is as un-American as the Federalists. On the other hand, the demonstration of the myth of the beneficent British imperial administration has been dreadfully exposed in Ireland, and the utter unfitness of the British to rule anywhere but in their own island amply demonstrated. It will not take long for Americans to apply the lesson of Ireland to India to see that the ferocious policy of hunger blockade reprisals, and frightfulness will be repeated on a scale commensurate with India's hundreds of millions to put Amritsar against Balbriggan, Rowlatt and Dyer against Greenwood and Tudor.

The political thought and traditions of America are anti-imperialistic—Mexico, the

Philippines and Hayti to the contrary notwithstanding. So true is this that far-seeing men who dread the consequences to world peace of a misunderstanding between England and America recognize that the chief cause of such falling out will be the difference of philosophy involved in the terms Empire and United States. Against that day the names of Palmerstone, Lloyd George, Curzon and Churchill will not be the ones to conjure with, nor yet Gladstone, Morley and Grey. They will be Cobden, Bright and Wilfrid Blunt—anti-imperialists, Englishmen whom Americans delight to honor. Under their leadership there will be peace always between England and America, justice and absolute freedom for India.

INDIANS IN THE UNITED STATES

BY SURENDRANATH DAS GUPTA

MY experience during the last twelve years in the United States of America has taught me to tell my countrymen and women where India stands today among the nations of the world and how her people are being regarded and treated by the American nation. The attitude of the Americans toward the Indian people is rotten, utterly rotten; although friends are friends and they are exceptional. I could never think that a democratic people like the Americans whose revolutionary forefathers, seven score and eight years ago, laid the foundation of this great and mighty nation with high ideals can deny the love of brotherhood and humanity to other races because of colour-phobia, caste and creed. The people of the United States were always regarded with high esteem by the Indian people and thought to be a friendly nation; but such an age-long blind belief has been dashed into pieces by their action against the naturalization of the Indians. It is a dream or a vision to think that the westerners will ever in reality be friends to the Indian people but in mere words.

America is always afraid of Asia both politically and socially, but she never realizes the fear from her 10 millions Negro population

which is growing very rapidly within the country. Americans are worried about their incapability of assimilating the Asians, but the question is, how will they solve their Negro and Red Indian problems? The West is always after the domination of Asia, while the latter is satisfied with what she has at home. East comes to West with love and friendliness, while the latter faces the former with hatred and bitterness of the heart.

To the people of the United States the Indians are the world's pariahs or outcasts of the human race. The Indians are thought of as the hewers of wood and drawers of water. The treatment which we receive in the United States may be understood and imagined from the following facts. Once I happened to arrive in a small town of Woodland, California, at 12 o'clock in the night. I wandered for two hours like an infected person in the town asking for a room from hotel to hotel, but unfortunately being an "East Indian", everywhere I was denied room. Humanity denied me shelter in a strange land during a cold and shivering night. I passed the night in the open air for I am a Hindu. The word Hindu is used in the United States for any native of India in contempt. Suffice it to say

that one of the great leaders of India was once insulted like a helot when he went to a hotel for a room somewhere in California, and in the east of U. S. A., while travelling in a train was removed from the "free white person's" car to the negro car, although he explained who he was. If he were an American, he would be elected as the President of the United States; if he were an Englishman he would get the seat of the prime minister. He is a sound and solid statesman today in the country. I need not mention his name, for you all know him and love him dearly. Many of our countrymen met and meet similar situations in many places in this country. In Berkeley, which is a home of cultured people and the seat of the University of California, prejudice against the Indians is sweeping over the town very strongly. Comfortable rooms and houses in good quarters cannot be secured by the Indian students even at a high price. Our students several times tried to rent a large and nice house in good quarter for club purpose, but failed. Some land-ladies plainly told me that they would not take Hindus as roomers in their houses. American barbers, with the exception of a few, do not cut the hair of the Indians. In many university and college towns there are certain restaurants and refreshment parlours where our students were refused meals.

American Missionaries often condemn the high-caste Indians that they forbid the untouchables to study in schools with their children, but they should not forget what treatment they show to the Negroes in their own schools, colleges and universities at home. The caste system in the United States is universal and is worse than in any other country in the world. Suffice it to say that in Berkeley, California, Indian students are not given admission to the high school; this may not be due to caste system, but, anyhow, to race or "free white person" system. There are cities and towns where certain moving picture shows or theatrical companies forbid the Indians to go in, but if allowed they are not given seats with the white-skinned persons. Sometimes in certain quarters of many cities and towns Indians are addressed by the children and even by the youthful persons as "hallo nigger, hallo Hindus". Whatever may be the boast of an American for his civilisation to the Indians, he will never find any Indian satisfied with the American civilisation. If civilisation means something great in reality,—love, humanity,—something other than materiality, I should say

America is still in her infancy in civilisation. The day when an Indian will say, "I am satisfied with the Western civilisation," it will be the dawn of a new era of Humanity—an era of perfect civilisation.

The United States Supreme Court decision against the naturalization of the Indians has undoubtedly led the American people, at least the Californians, to a haven of overwhelming joy. To the Americans it was a great victory when Bhagat Singh Thind who served in the United States Army during the world-war for eight months with brilliant record, was defeated in his naturalization case in the United States Supreme Court. Like Mr. Thind many Indians served in the United States Army, but as a reward for the service, their nation has been banned from the citizenship of the land they fought for with vim, vigour and loyalty. The United States Supreme Court judges may decide at home from racial and colour prejudices whatever they please against the Indian Nation, but the question yet left unsettled is if the decision against one-fifth of the human race is temporary or perpetual. Is this decision the decision of the great American people? If so, let it be so for ever and ever. The American people may now run mad owing to racial hatred and prejudices against 900 millions of Asians, but as an ardent lover of the human race, I emphatically predict that sooner or later they will have to wipe out their sectarian views and clauses, and will make such laws as will be favourable to all nations alike if the purpose of their nation is to love and to be loved by the human race—thus to prevent conflict between the East and the West, and to establish permanent brotherhood and friendship. Neither the East nor the West can walk the path of life without mutual help. If they desert one another and live isolated, their fate will be just like that of an unfortunate lame person.

The number of the Indian people in the United States according to the last United States Census Report is 2532. The Americans could easily digest such a handful of Hindus and they had no reason to be afraid of a few Indian farmers and labourers in California as the latter had no increase in their population. The Indians never intend to settle down in any part of America permanently. They are here just to make money and go back home. They know it very well that they do not have here any opportunities and facilities to rise and live like prosperous human beings. The acreage owned by the Indians was 2000

acres. Just after the U. S. Supreme Court decision they were served with notice by the local government officials in California to dispose of their land, otherwise it would be confiscated by the government. At such news some sold their valuable land at a low price and some are yet unsuccessful in selling their property. There are a few land cases regarding the right of ownership pending in the courts, but it is likely that the cases will be lost, as the agitation against the Indians in California is very strong. Many naturalized Indians have been asked to return their citizenship papers to the government on the ground that the lower court judges issued the papers without understanding the meaning of the American constitution, and now the papers are according to the U.S. Supreme Court decision invalid. It is said that some papers have been already returned to the officials. Mr. G. S. Pundit, who was naturalized ten years ago and has been practising law since then in Los Angeles, California, has also been asked to return his paper. He is fighting his case.

In a conference of the district attorneys of California, representing 49 counties held on January 12 in San Francisco, California, it was decided that no landowner can make any contracts with Japanese or Hindus which would give these aliens any right or interest in the product of California's soil. The conference decided that cropping contract with Japanese and the Hindus are in violation of the law, as they are not eligible to citizenship. All Hindustanees owning land in the counties of Yuba and Sutter must immediately negotiate for the disposal of their property, and plans for the termination of all leases made with them and cropping contracts with Japanese must be made at once so that these may be terminated at the close of the season. The laudable verdict of the conference is that the "Japanese and the Indians either must take to day labour or get out of the country." Frank English, Assistant Attorney-General of the State of California, stated that the United States does not guarantee either to the Japanese or Indians any affirmative right to hold land in America, and the Indian by association was classed as a white man in a British treaty of 1890, but the obvious error was early detected and corrected. "The Japanese case is quite different, for they have their own Government, which is doing all that is possible within its power, and due to nation-wide strong movement in Japan, the

United States Government has recently made a clause that on the basis of the total Japanese population in the United States in 1890 two per cent or 240 immigrants each year will be allowed to come to the United States. Patriots of India, where do we the Indian people stand to-day? The Indian people must decide their national place.

The American people must remember that the number of Americans in India is far greater than that of Indians in the United States, and the land property they own in India is too vast to be compared with that which Indians own in the United States. The American Missionaries in India are alone about 5000, and including merchants and others the number will be about 10,000. The Indians have lost all the rights and privileges which they were enjoying in the United States, while the citizens of the latter in India are enjoying all the rights and privileges without any single word of opposition from the native sons and daughters. India's door to the Americans has always been open and they are highly being welcomed there, but unfortunately the Indians have been deprived of what they expected in return from their country. How will the persons whose nation has banned the whole Indian Nation from the citizenship of their country like to share a similar fate in India?

When a nation is debarred by a foreign country, the nation is looked down upon as helots and loses its national pride and prestige both at home and abroad. In truth India is under boycott. A nation without rights is without might, and this is the fate of the Indian people.

There is a class of American missionaries in India who play a double game. There are a few persons who are indeed friends of India and are working for the welfare of the country. I have high regard and love for such noble-hearted missionaries. There are others who misrepresent India to the American people at home. They tell us that they love India and the people and praise our civilisation when we meet them face to face but on the other hand spread false and prejudicial news among the people at home by writing books, articles, stories in magazines and newspapers. Often the leaders of the mission come to the United States to collect money to recruit missionaries, to join conference and for other purposes. During their tour throughout the country they speak lots of undesirable things

cooked up by them. Recently Reverend James L. Gordon, minister of the First Congregational Church of San Francisco, published a pamphlet which is full of lies and horrors.

He went to India to gather materials for his pamphlet, but he got his stories from his Christian brethren. He never had the courage to meet men and women of the country from whom he could learn the truth of real India. He did not go to India to know the truth but to write some thing against India and to make his people believe that he was in India and studied everything in the land. Mr. Gordon is one of the many who represent fake India but not real India to the American people.

In 1921, at a co-ed debate on the Irish Independence question, held between two great institutions in the Pacific coast, a member of the fair sex emphatically said in her speech that India was savage and barbarous and her people could not get independence or home rule. The girl spoke what she had learnt from the writings and speeches of missionaries and other writers who are either too ignorant of India or too prejudiced. Often the missionaries in their speeches say that the people of India are savages and barbarous. The moving picture companies in the United States are another agent to poison the American minds by showing false pictures and many undesirable things regarding India. The playwrights or scenario writers are always eager to make the Indian characters base and ugly. There are facts here in America about the people which are distasteful even to themselves, and if such things are spread in India, the Americans will not like it. Forget not to treat the Indians like human beings when they are in your country, if you Americans in India expect and want amicable treatment. Thank God, Indians never maltreat the guests. "To live and to let live" is their traditional motto.

The Americans in India are now realizing that they may have the same fate as the Indians have had in the United States. They know that if they lose their rights and privileges in India, it will be a colossal loss for ever, and that is why they are trying their best in a diplomatic way to keep off all the difficulties that may overtake them. They tell us to get out of their country but do not want to get out of our country. That is the trouble with them. Some time ago a missionary letter was published in the *Berkeley Gazette*. The letter was a sort of an appeal to the people in order to appeal to the United States Govern-

ment for making the Indians citizens, otherwise the Americans will also share a similar fate. However, we have not heard any single response from any soul to this pathetic call. I read in the "*Indian Witness*" issued on November 21, the opinion of the Chief Justice William Howard Taft, ex-President of the United States, that if the agitation in India against America is very strong then the naturalization case may be repealed. Indeed it sends a lofty message to the Indians in India. We do not understand what Mr. Taft really meant in his letter to his fellow countrymen in India. We here in America know this much that Mr. Thind's petition for rehearing in his naturalization case was rejected. It will be unbecoming for the Indian people to stir up nation-wide propaganda to beg the American for a gift. It will be a childish game and a blunder for the Indian people to do so and to send delegates or humble petition to the United States so long as our nation is not a nation among the nations or Powers of the world. It is doubtful if India will get under her present national status the previous rights and privileges which her people had enjoyed before the U. S. Supreme Court decision. What can a subject nation like India expect from a foreign nation with whom she has no direct relation? The best thing and the only way for India is to retaliate and boycott America in every way. Any nation that stands against India and her people should be completely boycotted by the sons and daughters of India. If the Indians love their motherland, they should do so for the prestige of their nation; if not, they are but helots in the eyes of the other nations.

The Romans were once seething with hatred and prejudices in the days of their mighty empire, when they forbade their subjects and the slaves to marry the Roman girls, but their boast did not last long. Now here in the United States the same policy is going on. In spite of their bitter fight against inter-marriage between the whites and the negroes, the mulatto race is springing up without much trouble. American society cannot and will not be able to stop such marriages so long as both the races will live in the same land. A few Indian students and farmers have taken their brides from the white families in the United States, but it has broken many American hearts. A few years ago Mr. Herbert Hoover said that the offspring of marriages between the Americans and the Orientals will be "trash." Surely they will be, if you deprive them of opportunities

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and facilities. The great French writer Dumas's grandmother was a Negro woman. The Juke family in the United States is pure white, but all the members with the exception of a few are thieves, robbers, and immoral persons. Some of the Indians could not secure marriage license in California, although there is no law against marriages between these two nations. The county clerks and the officials create all the troubles. Although the parents of the girl give their consent and no protest comes from society, the county clerk will not issue license. Prejudice and hatred are being created among the Americans through artistic stories and writings in the newspapers against the Indians. As a result of such feeling in the United States, there will be a reactionary force in India. The American need not be afraid of the Indians as regards a few marriages. Most of these girls married to the Indians are Europeans. The Americans must not think that they are superior to the Indians by blood or race except as a Power. An Indian wishing to get white Christian bride must go beyond the "three-mile limit" zone.

The California State has passed a bill that the foreign students whose nationals are ineligible to the citizenship of the United States shall have to pay tuition fees to the California University with the exception of the graduates who will get full graduate standing. After this law 40 Indian students went to the eastern universities and to Henry Ford's Automobile Factory. Mr. Ford has taken 60 Indian students in his factory at Detroit, Michigan, to train them in manufacturing automobiles. He is paying every student 5 dollars a day while they are learning the business. Mr. Ford has in this way shown his generosity to the Indian students as well as to India. Another trouble is that our students cannot always secure tickets from the Japanese steamship companies and others as well as at Hongkong to come to America. Some time ago two students arrived here who said that they could secure tickets with much difficulty. They said that only first class tickets might be secured with much difficulty. Thirty students returned home when they failed to secure tickets at Hongkong. There is no trouble for the students to land, provided they have sufficient proof to satisfy the Immigration Officers at San Francisco. Recently I received a letter from my brother, a graduate of the Calcutta University, in which he has asked me to send him a recommendation letter from the President of the University of California where he intends to study for a higher

degree, and a written permission from the Immigration Office at San Francisco in order to make the steamship company sure of his landing at San Francisco. He wrote me this according to the instruction of a Japanese steamship company. According to the Toyo Kisen Kaisha circular entitled "Indian Passengers to the U. S. A.," the Indian students have no chance to secure tickets from this company to America. I have been told that the students who could not secure tickets from this company at Honkong had sufficient proofs to satisfy the Immigration officials at any port, yet they were refused tickets. Our countrymen must deem it their duty to take this matter into serious consideration and make arrangements for our student's coming to America.

The United States provides a splendid opportunity and facilities to promising students of all lands for higher education, although one will find at times many difficulties and hardships. Tuition fees at the California University per semester or half-year is \$75, and incidental fees \$25; and total for the year is \$200. Laboratory fees are extra. It will be wise for our students to communicate with the Recorder of the California University, Berkeley, California, about his admission, or with other universities where they want to study. Students may also communicate with the president or secretary of the Hindusthan Association of America, 2026 Center Street Berkeley, California.

The Indian people at home are the strong shield of their fellow countrymen abroad. Patriots of India, forget not that India is a mighty world-force, and that is why she could and can absorb the mighty foreign invaders and plunderers and yet she is strong. The purpose of our life is greater than that of those who look down on us as helots, and world's pariahs or outcasts of human society. The salvation of India lies within, not without. It depends on how the people can work. To be a Nation means to work harmoniously under proper guidance and leadership without being disintegrated. Indians get kicks at home and abroad not because they are brown or dark but because they are not a United Nation. Our country's salvation lies with the breaking down of the rotten caste system and of the tyrannical social oppression upon 60 million brothers and sisters. We are getting from the foreigners abroad what we do at home to our own people. The cause of our people at home is the cause of our people abroad.

WARIS SHAH, THE MASTER-POET OF THE PUNJAB AND HIS HIR.

BY PROF. SARDAR NABI KHAN, B. A., H. P., EDWARD'S COLLEGE, PESHAWAR.

WARIS Shah, the Homer of the Punjab, was a native of Jandiala Sher Khan Ghazi, a village in the Gujranwala District. The dates of his birth and death are still an enigma to the historians, but there can be no doubt that he lived about the year 1180 A. H. towards the decline of the Mughal Empire. Many links of the chain of his life are missing, and we shall try in the following lines to string them together into one connected story.

He was still a boy when he accompanied Bullah Shah, the well-known theosophical writer of the Punjab, to Kasur. The city of Kasur, now the headquarters of a tahsil in the Lahore District, was then known for its University. It should however be borne in mind that the colleges and the Universities of the time differed from modern Universities in many respects. The students were not like ourselves supported by their parents and surrounded by the luxuries of the age. They had to go in search of knowledge and to arrange for their livelihood at the same time. For this they went from door to door and lived on alms. The well-known Bullah and Waris had to succumb to these circumstances and were no exception to the rule.

Having spent some ten years at the University, they were given the educational robe, the mark of having obtained the Degree and Diploma. They took leave of their *alma mater* and the venerable teacher Hafiz Ghulam Murtaza, the Principal, who asked them both to get themselves enlisted among the followers of some Pir (a religious guide). Bullah having joined the Qadri sect of Lahore, Waris took to the ways of Shakargunj, and joined the order of the saints known as the *Chishtis*. He left his companion at Lahore and went straight to Pakpattan, where he performed the penances, etc., at the tomb of Baba Farid-uddin Shakargunj (the head of the order in India) for some time. On his way back home, he passed through a village called Jahad Ka Thatha. It being very late he had to pass

the night there. Early in the next morning, when he was just about to start, he met a village beauty, Bhagbhari by name, and fell in love with her at first sight. He could not go further and gave up the idea of going home at all. The girl paid no regard to him at first, and he had to wait for some days till she was also struck with the same poignant arrow of love and reciprocated it with equal fervour. The relative of the girl having heard of the affair gave him a thorough thrashing, which only added to the intensity of his love, and he conducted his suit with redoubled zeal. There can be no doubt of his being a natural poet, but after the beating he had, he began to pour out his love in the verses of his "Hir".

It is stated that he never cared to keep a regular record of the verses he composed, but would scribble them on parchment and pieces of paper as he then could get. The poem was subsequently compiled by one of his pupils, Allah Ditta by name. For its unique beauty, the book was soon known far and wide and its reputation reached even the ears of Hafiz Ghulam Murtaza of Kasur, who was much displeased to learn that Waris had written such a "worthless story." The Maulana is not to blame, as he had not seen the book in the first instance, and secondly, because the maulvies of the day had no good feeling for such love stories. He was very sorry to have displeased his venerable teacher, and having copied out the book in a very neat hand, he set out for Kasur. He was, of course, received very kindly but the maulana could not help giving vent to his inner feelings by saying: "How is it that thou hast written the story of Hir while Bullah plays on the guitar?" He remained quiet and made no answer to this query, and was consequently put into solitary confinement in a *hoojra*—a cell. On the following morning after the Principal had finished his lectures and was in the humour, he asked the author to read to him a portion of "Hir". The maulana was struck dumb with the delicacy

of thought, the beauty and flow of language, the harmony of description, the strength and force of delineation and the natural order of the things and said: "Waris, thou hast strung these pearls on a rough moonj rope".

He had no child excepting a girl, and died on Hajj day. His remains lie buried in his native place, and his shrine is visited by hundreds of thousands every year.

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REFLECTIONS ON THE HINDU MOHAMMEDAN PROBLEM

A politically minded Indian should be neutral so far as the religious fight is concerned. But it is unintelligible to the neutral man as to why religious quarrels should jeopardize or endanger the cause of Indian independence, or, as they term it, the cause of Swaraj. Peoples with different religious polities will exist in India, yet that land has to be got into the mould of nationality. India must become an independent nation, otherwise the teeming millions of that land, comprising one-fifth of humanity, will go to the wall. The peoples of India, in spite of their religious and social differences, must choose between these alternatives. If they cannot rise above their old traditions and feuds and do not accept new world-views they will be side-tracked for ever in the history of the world. This truth must be brought home to the mind of every Indian.

The people of India, rightly or wrongly, are religious. It has gone deep into their hearts. As a result of political cataclysms, many people have changed their religion and language, yet the accumulated religious training of ages, in spite of these changes, have not been lost and have made them conscious as religious beings only. The Indian socius as a man is conscious only of his religious rights and duties. Political consciousness is dawning on him only in recent times and unhappily recently through a wrong channel. Religious enthusiasm works wonders in him, and he is capable of immense sacrifice through it. This is very commendable. It is also said by some occidental writers that in the East religious movements in the end burst forth into politics. This is the psychology of the oriental mind, they say. This may or may not be true. But we are living in modern times with different conditions. And India does not contain a population of religious homogeneity. There are communities

with opposite religio-social polities, inheriting traditional feuds. We must never lose sight of that fact. On this account there cannot be a national religious movement in India which will burst forth with a common political end. The religious movement with political objects engendered by each religious community will stand in juxtaposition with each other. The old wounds will be re-opened giving rise to bitter internecine quarrels. This, instead of advancing the cause of nationality in India, will retard it, nay, even will vitally injure the cause. Therefore this is not the safe policy in a country like India. We must seek another means to further the national cause.

The political movement of India in modern times began with the foundation of the National Congress. It was not founded on a religious basis, rather religion was eschewed out of it. But this movement till recently was practically confined to a coterie of so-called intellectuals. With the starting of Non-co-operation under the leadership of Mahatma Gandhi, the masses were captured by the leaders of the movement, because the leaders exploited religion for political ends. The religious feelings of the masses were played upon. Their religious susceptibilities were aroused, religious enthusiasm ran high, the boycott movement lost its political colour and a fetish was made of it. The cry for the restoration of the Turkish Empire called in India the "Khilafat movement" was made an appendage to the fight for freedom, and thus a bargain was struck between the Mohammedans and the Hindus resulting in a Hindu-Moslem entente-cordial, giving rise to the common fight for Swaraj. This bargain seemed to be very queer. It seemed as if the millions of Mohammedans of India did not or would not demand freedom but for this Khilafat which was in danger; and they

would not make common cause with their non-Moslem fellow-countrymen for the cause of freedom, unless and until these people helped them in their religious movement. Also it seemed as if only the Hindus wanted freedom. If this be the truth, then it would be a sad reflection on our Mohammedan fellow-countrymen. Everybody wants freedom. Every people wants political independence and freedom from foreign control. Therefore we should say that demand for national freedom based on this bargain was not sound. On this reason our leaders are always afraid lest a slight friction brings down this superstructure. As the basis is not sound, they are always in nervous tension regarding the solidity of it. On this account ingenious attempts were made to keep up the superstructure of the Swaraj movement—the Hindu-Moslem Unity. As the victory of the Turks, assured by the Lausanne Treaty, made a *fait accompli* of the demands for reparation of wrong done to the Khilafat, a new cry was raised—the independence of Jazirat-ul-Arab, as a part of the national movement. This was the new war-cry of the Swaraj movement. Thus the Hindu-Moslem Unity seemed to get a new lease of life, and the bed-rock of Swaraj was secured for the time being!

This was the gist of the situation of the national movement before the abolition of the Khilafat by Turkey. From the standpoint of practical politics this might have been expedient for the time being; yet one can say that these basic principles of Indian nationalism are not sound. The right for independence cannot be based on momentary truce. In the political field a pact may serve a temporary purpose, yet in a country like India such a pact cannot be made the permanent basis of nationalism or the fight for independence. A slight pretext or a slight friction will set at naught the truce or pact. Let us analyse the case. A bargain was made between the leaders of both the communities in 1917 for the percentage of the electorates that would be represented by each community at the municipal boards and councils. On the basis of this pact the Moslem-Indians joined hands with the Hindus and entered the National Congress *en bloc*. It seems as if the Moslems as citizens of India did not want amelioration of the political condition of that land until and unless they came to an understanding with their fellow-citizens of other religious persuasions! Then after the inauguration of

the Montague-Chelmsford Reforms those who did not accept it, continued and extended the Pact to the religious field. At the break down of Turkey after the armistice, the Moslem-Indians raised the cry that the Khilafat was in danger. The whole force of wrath was directed against the British Government, and feeling that a successful campaign of propaganda for the Khilafat which would bend the Government to its knees was not possible without the help of non-Muslim Indians, a bargain was struck between the two big communities. Those of the Hindus who were disaffected towards the Reforms promised to help the Khilafatists and the latter in turn would help the Hindu recalcitrants. With this pact the non-co-operation movement was launched forth; and in order to inflame the ignorant masses religion was put at the service of politics. And as a corollary it is natural that religious enthusiasm in a country like India in the end would give place to intolerance towards each other, and the warring sects would fly at each other's throats.

The aim of the non-co-operation movement was twofold:—the restoration of Turkey and the attainment of Swaraj. Now as Turkey was restored, a new bogey for the British was created—the restoration of those lands from the British influence where lie the holy places of Islam. Naturally the Pact was renewed, the non-Muslim Indians would help the demand for the restoration of Jazirat-ul-Arab, and the Muslim-Indians would second the demand for Swaraj. Thus it was again apparent that the Mohammedan-Indians as such did not want Swaraj or freedom but for the attempt at restoration of their religious places! Is it true then that but for this they would have remained as slaves of the British? Suppose the Khilafat or Jazirat-ul-Arab question had never arisen, then the Mohammedans of India would have remained content as British slaves? Would not the millions of exploited enslaved Mohammedans of India ever have demanded the primary rights of men but for the Khilafat? One is loath to believe it. The masses of the Mohammedan population of India, those unsophisticated, unlettered and inarticulate people would have demanded their birthright—the freedom of man—just the same, if properly appealed to. It is rather the exploiting leaders who always misguide or keep the Indian masses in ignorance and direct them according to their own inclinations.

Freedom is the primary right of man. There is nobody who likes to be dominated or exploited by somebody else. Man as such, is always ready to fight for it. Why instead of teaching him to demand his primary rights, zigzag ways should be shown to him? Man as a socius is more of a political being than anything else. The oppressed, exploited and enslaved masses of India, who have been bereft of their political rights for ages, have also the political faculties latent in them. If they are to be moved through religion, they are also to be moved to action through politics. The thing is that the political, social and economic slavery of ages have benumbed them; only as a counterpoise of all that has been taken away from them, and in order to satisfy their cravings for the rights of which they have been deprived, their exploiters left to them in the way of diversion, as a substitute, their religious faculty intact. And this they have developed in a tropical climate to an abnormal degree. This has given rise to hyper-religiosity of the Indian people and to them everything takes a religious colouring. For this reason, when the leaders of non-co-operation movement appealed to them through religion, the masses gave an immediate response. But in the case of a long-drawn political fight, when different religious communities are to work shoulder to shoulder, religious enthusiasm will not prevail in the long run. It will give rise to intolerance, suspicion and distrust of each other's motives. This has already taken place in India. The Pan-Islamic cry has given rise to the Pan-Hindu cry. If the Moslem-Indians are interested in Arabia, Turkey, Mesopotamia, the Hindus are getting interested in Burma, Siam, Cambodia, Cochin-China, China and Japan. Pan-Hinduism is the counterblast of Pan-Islamism. The Hindus say it is unintelligible to them why the Mohammadans of India should show interest in the independence of other countries than their own, and the time is not distant when the Pan-Hindus would demand that if the Mohammadans uphold the cause of Jazirat-ul-Arab, then the cause of Burma, Ceylon, Cambodia, Cochin-China, and Korea as oppressed countries should also be made a war-cry of the Swaraj movement, though several of these lands are not under British domination.

Add to these, a new spectre is being introduced in the Indian political ideology—Pan-Asianism! These enthusiasts forget that Pan-Somethingism has no reality in the domains of practical politics. Apart from

the example of the past, the late world-war has clearly demonstrated it. The economic interpretation of history is the greatest motive factor in man. This argument prevails in the long run. Turkey is not going to free India, neither Japan. If the Moslem or Hindu fanatics think that they are going to establish the dominancy of their respective sects with the help of Turkey, Afghanistan or Japan, then Bedlam is the fitting place for them. Those who dream of a Pan-Islamic or Pan-Hindu empire are not to be taken as people with normal mentality. Unless and until our people disabuse their minds of these idle visions and daydreams and realize the truth in its nakedness, there is no chance of Indian nationality.

Religion is a form of exploitation, at least the priestcraft side of it. Exploiters live on the credulity of the ignorant masses. The history of modern India has shown that many ambitious politicians have made religious or communal differences the stepping stones of their careers. These things have been their trump cards. Besides these, there are enough agent-provocateurs in the service of the Police who brew communal fights for their paymasters. For this reason, a fight or a street brawl here and there is not the adumbration of an internecine or communal war. The masses of the people live amicably together in spite of religious differences until some interested person rakes up a fight between them, or some ambitious politician exploits religion for his personal gain by stirring up communal quarrels. Over and above these, the Congress has put religion at the service of politics. That is, the masses are being exploited, by the Congress leaders, for certain aims through the medium of religion. It is no wonder, they get frightened when that mask falls or the edifice tumbles down through its own unsolidity.

For these reasons, it is proper that religion should be eliminated from Indian politics. Historic Determinism is the greatest motive force in society, and it is economic interests that bind the people together most. Therefore, instead of playing on the religious feelings of the masses, the common economic interest of the masses, irrespective of religion, should be put before them. If the Indian masses are to be united, if India is to evolve a nationality, if India is to fight for freedom, then an economic programme should be put before them. If the Mohammedan masses are to survive in this world then their primary rights as men are to be taught to them. If

the Mohammedans are to survive as community, they are to be taught to fight for their freedom, not for the sake of Khalifat or Jazirat-ul-Arab, but because it is their right as men; the same with the Hindus. Pan-Islamism or Pan-Hinduism or Pan-Asianism will not free the Indian masses, but a socio-economic programme giving a new world-view to them, and beckoning towards the promised land which is free from all kinds of exploitations.

What one sows one will reap, is the old adage. Our leaders are reaping what they have sown. They have sown the future seed of dispute by exploiting the masses through religion. Instead of giving a socio-economic or at least a simple economic programme to the masses which will unite various sects, the seed of communal patriotism has been sown by them by making religion the basis of revolutionary nationalism. Everywhere in the world economics is the basis of politics. But in India the case has been otherwise. The foundation of Indian nationalism is not based on scientific principles, but on religious enthusiasm and histrionic shows. Therefore the whole structure is perpetually shaky. Our middle-class leaders are responsible for it.

To-day in many parts of India, the Indian socius is not thinking himself primarily as a political being but a religious being. There is not much of national patriotism (in some place there is absolutely none) but communal patriotism. Yet our leaders are crying themselves hoarse over the sanctity of nationalism! They are trying all kinds of fakes to conjure up a big national movement, yet they won't look the truth in the face. Nationalism has become the monopoly of the representatives of the vested interests. Indian politics has become the happy hunting ground of the fanatics, religious enthusiasts and ambitious representatives of the middle-class. Their ideology would not permit them to accept an economic programme which will unite the masses in a common struggle against all kinds of exploitation. The dominant class which is ruling Indian politics crushes any other world-view which goes against their interests. They express a pious desire to start a mass movement, but only to make the masses their tools.

It has to be affirmed again that the heterogeneous Indian people cannot unite on a religious basis, neither can revolutionary nationalism be built on it. Nationalism must be built on a concrete and scientific basis. The Indian masses are going to be the mainstay of the fight for national freedom. A

common hatred against the British is not enough as a basis of unity. For this reason an economic programme directing the fight against exploitation and oppression is the desideratum. An economic programme touching the daily life of the masses in which there is no religious or communal strife is the universal solvent. In the common economic struggle against oppression and exploitation, communal and provincial struggles will be melted down. The practicality of this hypotheses can be evinced from Indian history, as we have examples of it in the period of indigo-disturbances in Bengal. There the Hindu and Mohammedan peasants for common economic reasons united against the indigo planters. The common economic programme of passive resistance gave way to communal distrust. And the ignorant peasants through their unity, based on economic interests, made the oppression of the indigo planters a thing of the past.

To-day Indian politics is in a chaos. Our leaders coming from various strata of the middle-class are making a mess of politics. Religious enthusiasm and demagoguery are the key-notes of Indian politics. None has any clear vision of what is wanted and how it is going to be achieved. Politics should be purged of religion. What is wanted is clear analysis of the sociological and economic phenomena that are taking place in Indian society and a socio-economic programme, accordingly. Those who would fail to see it would be relegated to the past. A new generation must come to the front with new world-views and with clear vision. It is in their hands that the future of India lies. The confusion that reigns in Indian political ideology should be cleared up by a new world-view and it is a question of time only. The class of vested interest that is jeopardizing the cause of Indian Independence to-day will, in the near future, play out its role. Their bungling methods will make them eliminate themselves from the struggle for freedom. It is on the shoulders of the masses that the struggle for freedom will rest and they for that reason must be organised and be made politically-minded.

Our Indian countrymen should realize that religion must be made an individual concern. The future citizen of India will not represent his community but the country. The foremost duty of the Indians to-day is to make themselves conscious as political beings. Their safety and future existence depend on reacting to modern conditions of life. Instead

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of harping on the past, they must adjust themselves to the new demands of the world. Nationalism does not mean reaction against modern advancement of civilization. Whenever nationalism and rationalism conflict, nationalism must give way. Rationalism must be applied to Indian life. Our Mohammedan fellow-countrymen must realize that irredantism may be commendable, but if they want to survive in this world, it is not by extra-territorial patriotism but by setting their own house in order that they can hope to live. They should abolish the social and economic exploitations that are sapping the root of Islamic society. They should take a leaf from what is going on in new Turkey; and instead of being bulwarks of reaction, they must react to modern exigencies of civilization. Our Hindu fellow-countrymen must understand, that instead of getting nervous at every bogey, and instead

of all the time raising alarm on Pan-Islamism or Pan-Turanism, they must have a new world-view and readjust themselves accordingly. If they want to survive in this world, they must come out of their incrustation. They must reform themselves. Social equality is the thing that is wanted in them. There ought to be many spheres of life where two Hindus can cooperate with each other. They must take to collectivism. They must abolish all kinds of social and economic exploitations, that are existing as cancer in their body-politic. Nationalism does not mean only driving out the British and rehabilitating the moribund state of Indian Society for the benefit of various kinds of indigenous exploiters and oppressors, but putting society on a new basis. The sooner we realize this, the better for us.

BHUPENDRANATH DATTA.

IRON ORE MINE OF THE TATA IRON & STEEL CO., LTD., OF GORUMAHISANI

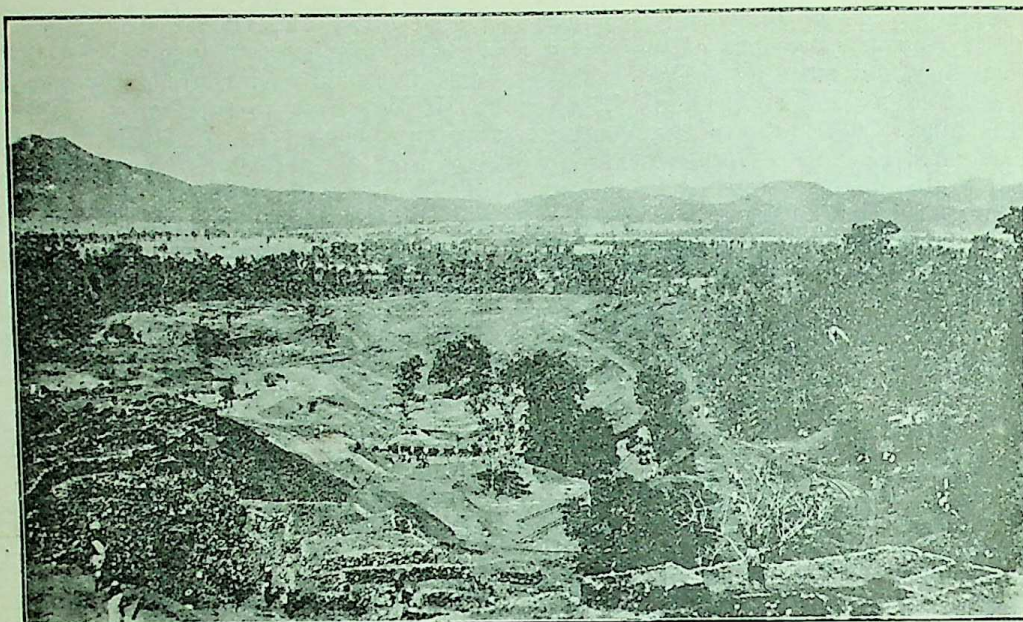
MANUFACTURE of Iron and Steel has been a thing common to India from the very ancient times. But the thing which was unknown to her is manufacture of Iron on so large a scale as that of the present days. Before that of the Tata's, there were two modern iron factories in operation in India—one in Madras and the other in Bengal; but none of them manufactured steel. It was the late Mr. Jamshedji Nasirwanji Tata of Bombay, who first contemplated the starting of an Iron and Steel Factory in India, prior to 1905. But unfortunately for India, before his desire could be fulfilled, he expired.

The late Mr. Tata tried hard to get a mine which might feed an iron factory at least for twenty years, and after searching hard for Iron Ore at different places, got information about the Gorumahisani Mine from a report of the Geological Survey of India.

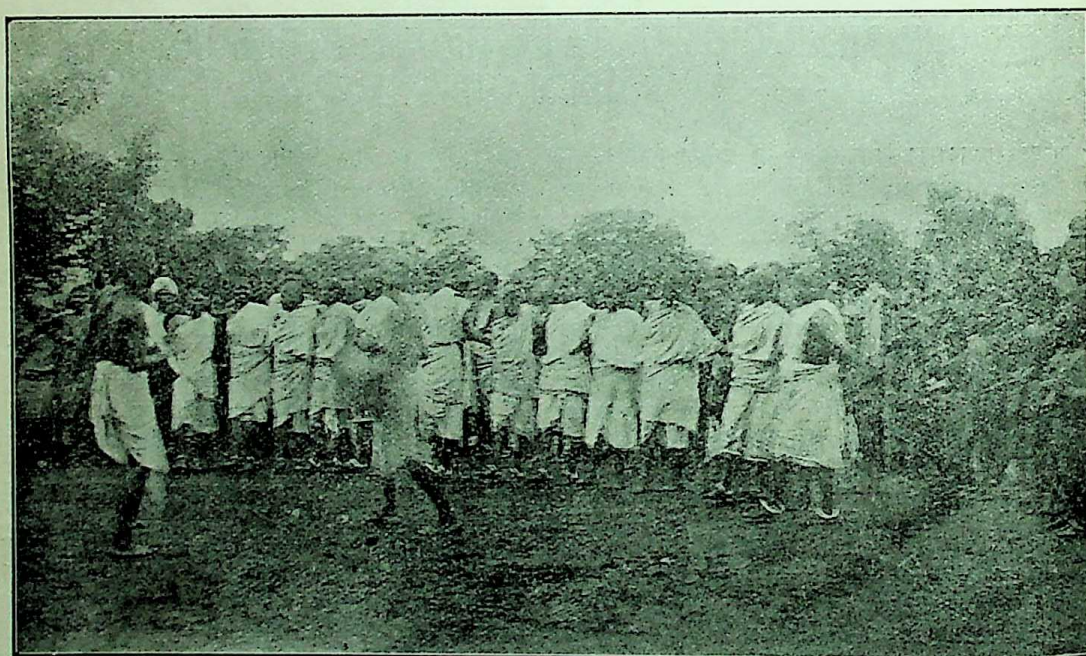
After his death his two sons—Sir Dorabji Jamshedji Tata and the late Mr. Ratanji Jamshedji Tata and his nephew Mr. Ratanji Dadabhoy Tata formed the Tata Iron and Steel Co., Ltd., and opened a new era in the history of Indian Industry.

In 1905, the said Tatas obtained a prospecting licence from the Maharaja of Mayurbhanj to search for Iron Ore at any and every place within his territories. They prospected at several places and found Gorumahisani Ore to be the best for operating an Iron Factory. In 1911 they applied for and obtained the mining lease of the place covering an area of nearly five square miles.

By virtue of the prospecting licence they had begun to erect Boiler House and Crusher to lay Tram Lines, to build Office, etc., from 1909, and in 1912 made everything complete for starting despatch. At the end of the same year despatching began. As at first the factory was started with two Blast Furnaces and these Furnaces were fed by ores from Chanda (in C.P.) and Gorumahisani, the despatch of ore from the latter place was very small—nearly 150 tons per diem. Gradually the despatch increased and in 1916 it came to be nearly 900 tons per diem when the despatch of Chanda Ore was stopped. Thenceforth all the consumable ores were being despatched from Gorumahisani till 1922 when two other mines came into operation.



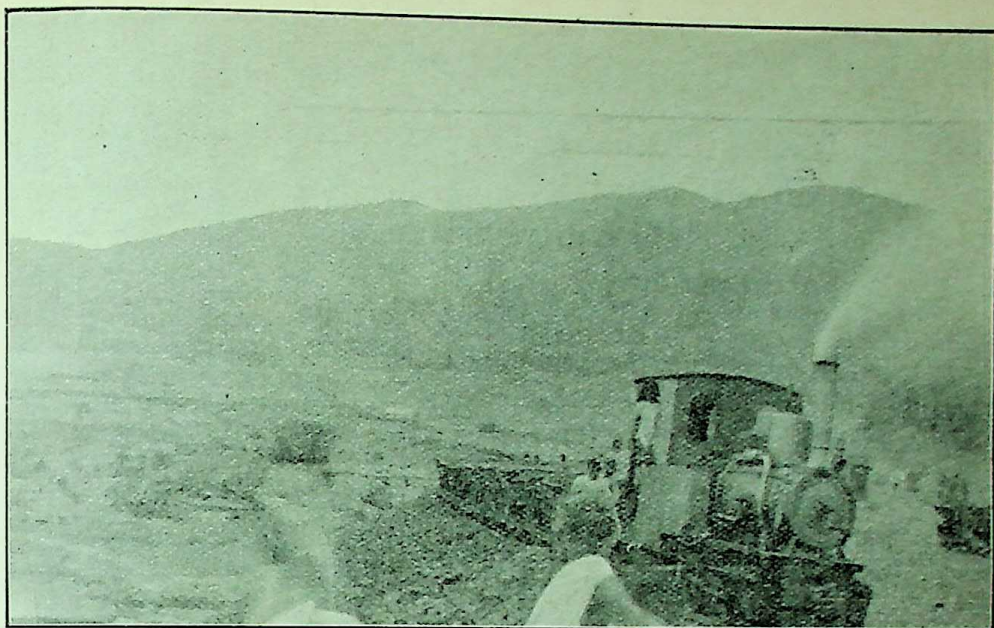
General View of Pits



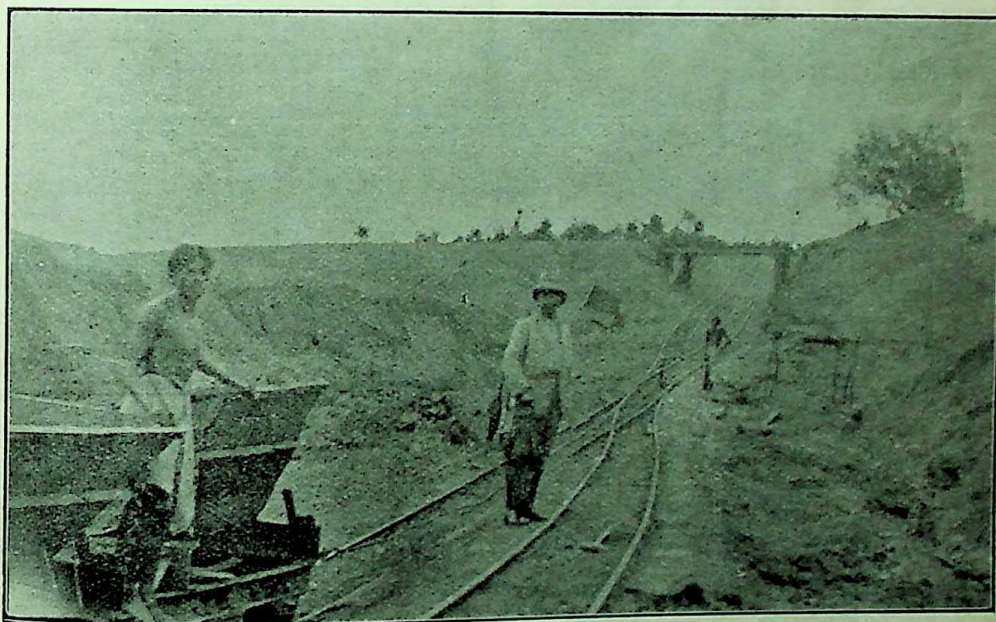
Santali Dance

The despatch of Ore from Gorumahisani
at different years is given below :

Years.	Tons.	Years.	Tons.
1912 to 1915	Not known.	1918	3, 38, 936
1916	2, 49, 600	1919	4, 29, 873
1917	2, 74, 600	1920	4, 03, 450
		1921	4, 38, 808
		1922	3, 60, 264



Loading of Ores in Tram-Cars

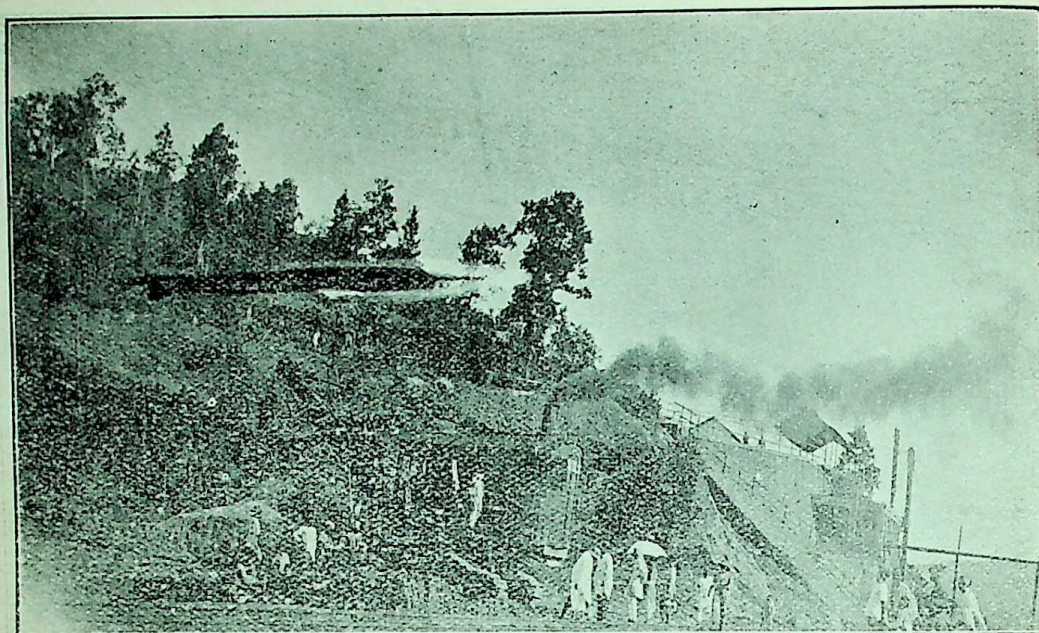


Incline

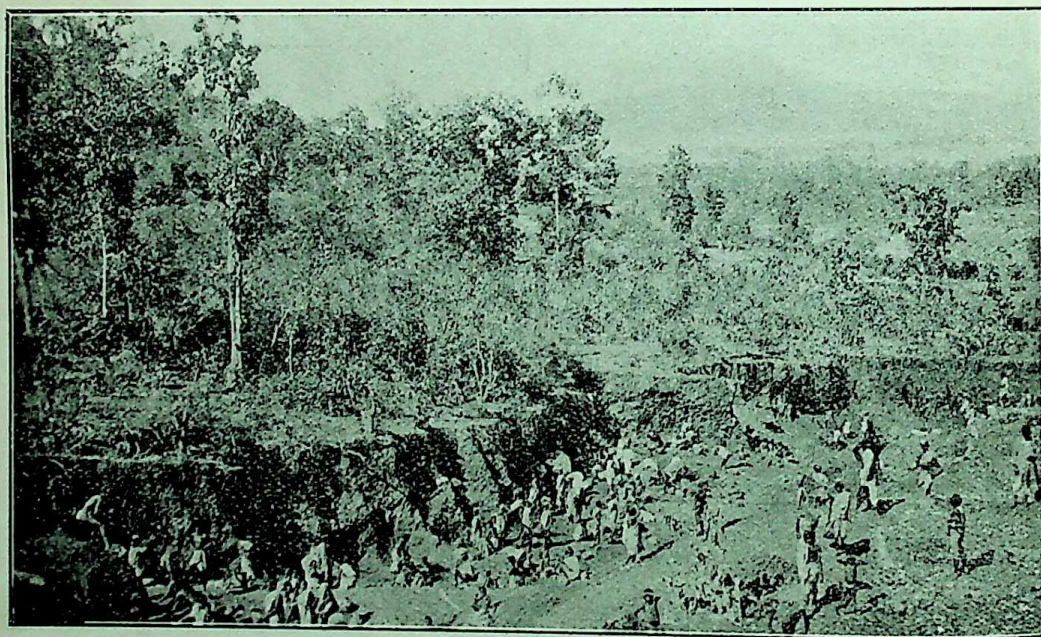
In 1918 a third furnace was opened and the despatch had to be increased over a thousand tons per day on an average. About the middle of the year 1922 the fourth furnace came into operation and the consumable ore at Jamshedpur increased up to

1900 tons per day. But the other two mines being then in operation, the despatch did not require to be increased.

The ore-beds of this mine consist of metamorphosed surface flows, covering the hill nearly on all sides like a sheet. These are con-



Steam Shovel Trial



Labourers Working in the Pit

stituted mainly of specular hematites of different sizes—from 2 ft. to 20 ft. or more.

Iron content of these ores vary from 65 per cent to 69 per cent. Other ores such as Limonite Laterite, etc., are not rare here; they constitute over one-third of the ore

body, but magnetite is rarely found. Ores other than the hematite give an average from 50 per cent to 54 per cent in iron content.

Mixed with earth and low grade ores the average despatch, on analysis, gives the percentage of iron between 59 and 61, and

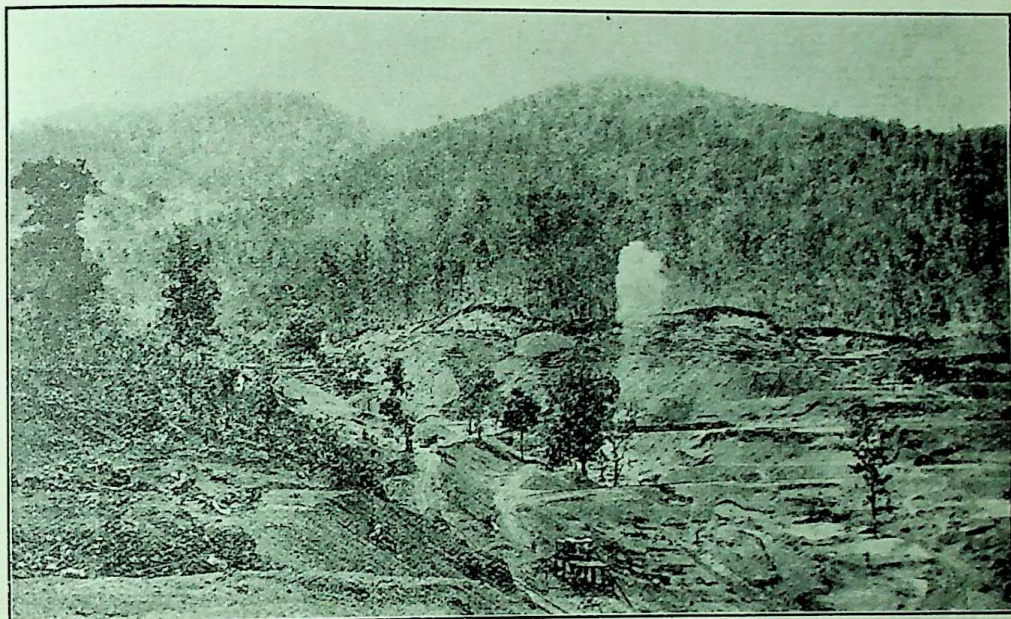
this will be evident from the following data:—

YEAR.	AVERAGE PERCENTAGE OF IRON.
1917	61.92
1918	60.51
1919	60.29
1920	59.51
1921	59.61
1922	59.37

In Europe and America, furnaces are worked with ores containing even 30 per cent

various sorts of earth-cutting machinery have been devised and put in the market, yet the above system is still in vogue in India, most probably, because of the cheapness of her labour.

Fine ores are screened to separate them out from earth, and the big lumps are blasted out for loading. All the ores are stacked in the mine faces, and thence they are removed to the crusher by mine-tub-trains. The length of



Iron Ore Stack

iron, but here ores below 55 per cent in iron content are rejected. Only high grade ores are taken for the production of iron.

After all, considering the quality of the ore, it can be said that it is safely comparable with the Brazilian Iron Ore Mines. The quantity of the workable ore here has been estimated to be nearly nine million tons.

Mining here is done by digging with pick-axes, spades and hand-picking and not by any sort of mechanical means. One defect of this system is that a portion of good ore is always left with the earth. If an ore dressing machinery be installed here the life of the mine can easily be doubled, and if the mine be equipped with modern machinery and plants, many unnecessary expenses can considerably be curtailed.

The above system has been prevalent here from the very beginning of the mine. Albeit,

tram line, required to be laid on here, is at present over sixteen miles. Inclines are worked in the ordinary way. Endless Wire Rope haulage or Aerial Wire Rope haulage has not yet been introduced here, but one of the former type is under construction.

Loading is done by loading coolies, which always causes variation in the despatch. Recently, two months ago, one mechanical loader has been brought here to keep the despatch steady.

The Steam Shovel strictly takes 30 seconds to load one tub, whereas four men take at least 15 minutes to load the same tub, the load being nearly two tons. So, in point of time, the Steam Shovel stands beyond comparison. Regarding the cost of loading per ton, the one is half of the other. Again a steady despatch is always possible by the mechanical loader, which is beyond question regarding the human labour.

But one disadvantage of this loader is that it requires the tubs to be always put within the range of its Boom, and that it is not portable at any and every place. However, it is a proved fact that the Steam Shovel stands high over loading by human force.

Nearly four thousand labourers work here in the mine. Most of these labourers are Santhals and Koles belonging to the non-aryan races of antiquity, and the rest are Hindus. Local labour is scanty ; nearly all the labourers come from the different parts of Mayurbhanj and the district of Singhbhum. Indented labour from other districts is very small in number and most of it comes from the Feudatory States of Burma and Gangpur.

These men are simple, robust, hardy and painstaking. Their dress consists of only a piece of coarse cloth. They have got no *Purdah* system, and their women are free, though not strictly in the western sense of the word, but in no way less than that. Men and women work together, and mix freely

heavy ornament called "MALL". Grown-up girls have got a good sense of beauty which is indicated by their neatness and cleanliness and their liking to adorn their hair with flowers or beautiful green leaves.

These labourers work in the mine from morning till evening, finishing their meals there. In a large *Handi* they carry boiled rice salt, chilly, etc., to the mine and appease their hunger twice or thrice or whenever they like.

These people, inspite of their hard toil, cannot earn more than rupees three and a half per week, as the rate here is Re 1--2 to 1--8--0 (according to soil) for a stack of 56 cwt., and a man on a average cannot raise more than 8 1/2 tons per week (1 ton 16 cwt.).

Inspite of all these, inspite of their thousand and one wants they are contented and happier than any other civilized people of India.

There is one difficulty regarding this labour, because nearly all of them have got with each other without the least hesitation. The women and girls are very simple, kind-

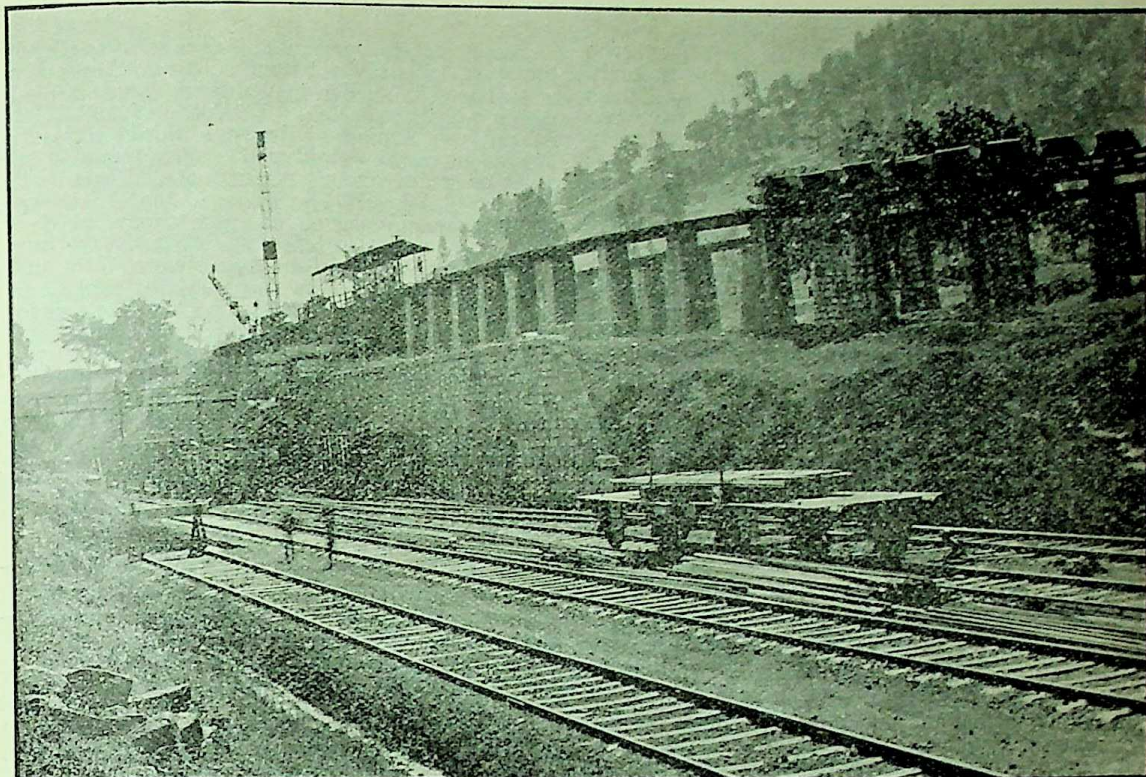


Santali Masked Dancers

hearted and gentle. For their dress they use only two pieces of coarse cloth—one for wearing and the other for covering their body. All of their ornaments are made of brass : in hand they wear "KHARU" (a kind of bangle), round the neck they wear coral necklaces, and on their ankles they wear a kind of some lands for cultivation. When the monsoon

sets in, they leave the mine and run to their respective fields for cultivation and come back after a month, and again, when the paddy ripens they fly away to their villages for harvesting. In this way scarcity of labour occurs on different occasions when the raising practically comes to *nil*.

Gorumahisani is a hill—2958 feet high



Crusher Machine

above the sea level and is covered throughout with a deep forest, like an armour, consisting mainly of *sal* trees. Its distance from Calcutta is 192 miles and from the factory nearly 42 miles. Before the opening of the mine, the place was under the power of tigers, elephants and bears, and no trace of habitation could be found. Now the deep forest at the bottom of the hill has

turned to a small town with its sanitation, charitable dispensary and quarters for the employees.*

K. P. GHOSH.

* Photographs which have been used in this article have been supplied by Messrs. H. G. Volker, G. G. Dobles and B. B. Mitra.

WIT AND HUMOUR OF PERSIA*

SCHOLARSHIP may be its own reward, but it brings very few other rewards in this country; and reprints and new editions fall to the lot of only a few scholars. Hence, if a really good book goes into a second edition, even though a full

generation intervene between it and the first, there is reason for thankfulness. And we should be all the more thankful that the author of "Wit, Humour and Fancy of the Persians" has been spared to revise and considerably enlarge the book in this second edition. The work contains hundreds of Persian pieces in verse, short as well as long, culled from a number of Persian works, accompanied by excellent English translations and comments that

*"Wit, Humour and Fancy of the Persians" by M. N. Kuka, M.A.

render the original easy reading even for indifferent Persian scholars like ourselves; indeed, the book is quite readable and enjoyable by even those who know English alone. A large section of about a hundred pages consists solely of English translations of stories found in prose versions only. We wish the author had considerably shortened this purely English section, and given us instead a score or two of humorous and witty stories in prose from Saadi and other acknowledged masters of the language. In fact one cannot but feel that the immortal Gulistan, perhaps because it is so very well-known, has not been adequately represented even in the verse selections in this book. The chapters on Riddles, Charades and Conundrums and Enigmas, again, are not to our taste, though it must be admitted that there are some fine things here, too, such as Jaballi's verses on the clouds, which are very nearly good poetry. We could also have spared the apocryphal stories of Akbar, Birbal and Mulla Dopiazza as being outside the already wide domain of Persian literature.

But with all these reservations, and in spite of the inevitable fact that different tastes will choose different fare, we must be thankful to the author for a fine collection of so much that is humorous and witty and wise in the realm of Persian letters, and that is, besides so well and so choicely expressed. It is a veritable chrestomathy of stories, satires, epigrams, repartees, elegant trifles, all of them 'good morsels' and many of them of permanent value as literature. Mr. Kuka has given us a valuable "source" book illustrating one side, and that an important one, of the Persian genius. Decidedly it is a book full of human interest, a book to possess and keep handy as a cheering antidote against the worries of life.

The author starts a few hares in his all too brief introduction, and one is tempted to hunt them down. To begin with, the very mention of Dickens and Lamb and Mark Twain in the same breath is in itself a feat that reminds one of that of the great grammarian Panini, who bravely strung together in the same Sutra (aphorism) such incongruous entities as *shvan* (dog), *yuvan* (youth) and *Maghavan* (the God Indra). Outside Pickwick, Dickens does not very often excite actual laughter; Lamb scarcely ever does; while Mark Twain does scarcely anything else, at least at the first reading. The Persians may not have produced humorists like these three, as Mr. Kuka says; but they did what most English, and particularly American, humorists have not done; they gave us humour in a form that stands the test of time. The Persians have given us humour in verse of a quality that would have immortalised matter even less rich. Take some of the exquisite stories in this volume, the story of the Turk infuriated by the mystic refrain—"I don't know" of the unlucky musician, or that of the athlete who wanted to be tattooed, or that of the royal but short-tempered devotee of chess, and mark how the humour and drollery of the absurd situations is heightened and transformed by the alchemy of Rumi's style, his careless and easy magnificence of language, his grave and sonorous diction. These and similar stories in verse, again, provide a sufficient answer to another statement of the author that "the finer and subtler type" of humour, "that of description, or of investing ordinary events in a droll and grotesque garb, has not been sufficiently cultivated" by the Persians. And we could cite a score of stories from the Gulistan

alone that would give as sufficient an answer in prose.

Again, when our author says that in Persian literature "we may not come across good specimens of sustained irony like that of Swift", we fear he makes a hasty statement. The chapter on 'Ubaid Zakani' in Professor Browne's third volume on Persian literature should alone suffice to prove the remarkably Swiftian genius of 'Ubaid.' The "Akhlāq-ul-Ashraf" (The Ethics of the Aristocracy) are quite reminiscent of the grave irony of Swift. And 'Ubaid shows in his verse what Swift never possessed—a wonderful mastery of verse form and a felicitous poetic diction surpassed by only a few among the first flight of Persian poets. The delicious specimens from the "Mush-o-Gurba" and other verses quoted by Browne, as well as certain unquotable poems in his extant works, all go to show 'Ubaid's eminence as a stylist; as they also prove beyond doubt his mastery of what Mr. Kuka calls the subtler type of humour. To revert to the "Mush-o-Gurba", the grave simplicity of its diction, the power and humour of its descriptions, the drollery of its situations and the skill with which the poet makes his cats and mice so intensely human, should entitle him to an honourable place among the humorists in the known literatures of the world. This is, perhaps, a daring claim to make on behalf of the reprobate who has suffered undue neglect; but we would cite in support of it the delightfully absurd history as given by Browne, the brilliant description of the tyrant cat, the ludicrous bragging of the drunken mouse, his utter debasement when caught red-handed and the unctuous hypocrisy of the penitent cat with its exquisite ablutions and prayers and vows and even tears.

Let us repeat that the great advantage and superiority of the Persian humorists lies in the medium, in form and manner. After all it is style that tells in the long run and confers literary immortality; and it is because of their inimitable manner and inevitable form that literary masterpieces can stand countless readings, while poor Mark Twain can barely stand repetition, that terrible test of humour as of all literature. The finest thing about the Persian humorist at his best is his perfect mastery over the medium, his directness, his choice and economy of words. When wit or humour is joined to such perfection of form, there is no wonder that the result is unforgettable, a thing of beauty even if it be of a sort and a joy for ever. For a trifling example, let us take at random the delightful lines about the poets Salami and Kalami:

"Do chiz ast badtar za tighe harami
Salame Kalami, kalame Salami".

We feel that if the Vazir did not really say so, he ought to have said so; that if the story is not true, it is *ben trovato*. Or let us take these wonderful lines of Anwari to a patron who was tardy in rewarding a poem of praise:

"Si rasm bayt buwad sha'irane tami'ara,
Yaki madih o duvum qat'ae taqazai.
Agar badad, siwum shukr; war nadad, haja;
Azin si bayt do guftam: digar che farmai?"

"Needy poets have at their command three kinds of verse; the first is the poem of praise, the second demands the reward. If it is paid up, the third is an ode of thanks; if not, it is an abusive satire. The first two I have sent you; what is your command about the third?"

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The cool cynicism and urbane insolence of this scarcely veiled threat should alone suffice to make the lines memorable; but when to these is added a masterly terseness of diction and wonderful economy of words, the epigram naturally becomes a polished gem, a masterpiece. And Persian literature abounds in such polished, finished gems. It is a curious delusion fostered by uncritical Western prejudice that Persian poetry is wordy and voluminous, more sound and fury than sense. At its best it is nothing of the kind; if anything, it is at times too swift in thought, too packed with meaning, to be quickly followed. There may be too much of hyperbole, the individual idea may be far-fetched, even grotesque and absurd, a mere "conceit"; but the execution will be faultless, and the poet worth the name will certainly not use ten words if he can do with nine. Take the magnificent conceit of Zahir Faryabi in praise of his patron, Qizil Arslan, quoted by Mr. Kuka:

"Nuh kursie falak nahad andishe zire pay
Ta buse bar rikabe Qizil Arslan zanad";

"Imagination must place the nine heavens under its feet in order that it may be enabled to kiss the stirrup of Qizil Arslan".

The tremendous conceit may be objected to, but the wording is superb; there is not one superfluous word. It is strange that Mr. Kuka has not given the serio-comic sequel to this grand panegyric. It is said that Qizil was lame of one leg, and an enemy of the poet suggested with diabolical ingenuity that Zahir had indulged in a recondite sneer at this defect in the august limb. The consequence was that the poor poet was bastinadoed, fled the court and had his revenge in a savage satire. It is believed that Saadi aimed a gibe at this unhappy panegyric when he wrote:

"Che hajat ke nuh kursie asman
Nahi zire pa-e Qizil Arslan";

"What need to place the nine heavens under the foot of Qizil Arslan?"

The poet in medieval Persia received at times princely rewards; but often his was a dog's life.

There is one branch of humour in which the Persians stand perhaps unrivalled, but which the

author, rightly designing his book for the young and the unsophisticated, has rigorously excluded from it. This is the humour of "hazaliyyat", of ribaldry, obscenity and filth. Whatever our modern prudery may say, there is no denying the fact that deep down under the polish of the highest civilisation lies a suppressed impulse, all the more powerful because inhibited most, which takes a strange delight in expressing or hearing such ribaldry and obscenity. That this is true even of the present times will be admitted by most men who know what passes under the name of "smoke-room" or "racy" talk. Anyway, there is no doubt that some of the greatest men of genius in all climes and all ages have revelled in such ribald indecency. In Europe the mightiest names in letters from Aristophanes down to the medieval Italians and from Rabelais and Montaigne and Shakespeare down to Swift and Balzac, have left permanent records of this undoubted trait of human nature. Similarly in Persia such eminent moralists as Saadi and sombre mystics as Rumi wrote what we now call revolting ribaldry, while men of undoubted genius like Suzani and Zakani almost specialized in this kind of humour. Indeed, as said before, the Persians are perhaps unrivalled in the cultivation of this *genre*. We may regret this fact and hold up our hands in horror; or we may take it as we find it. But it must be admitted that these ribald remains of these masters are horribly humorous. And this at least can be said of these curious remains, that they are frank and gross and harmless as Nature herself. Anyway, they are infinitely less harmful than the salacious and corroding pornography of much that is greatly admired as "psychological" fiction to-day.

But we have wandered far from the fascinating book that Mr. Kuka has given us and we must revert to it once more, though only to perform the ungracious task of referring to a common failing of books published in this country, we mean misprints. Mr. Kuka's additional page of errata brings up the number of misprints in the Persian portion to the respectable number of three score.

J. S.

GRACE AND MANNERISMS IN MUSIC

BY DILIP KUMAR ROY.

I have dwelt at some length in my last article on the importance of cultivating distinct styles in music, no matter if the style be not always orthodox. Style, I pointed out there, should always in some way suggest the personality of the singer and the more it succeeds in doing, the more satisfying will its effect become. It needs some amount of culture to be able to realise the importance of culture in art. To be able to connect such things

as personality and art one must have some definite idea of both. Our *ostads* are, however, quite innocent of such ideas. Consequently hardly any of them can give us the fullest satisfaction that is derivable from music. We often go to hear *ostads* and almost always find astonishing skill born of wonderful practice and command of the technique that results therefrom. We find sweet voice, too, sometimes—though not very often now-a-days.

But we very seldom find in the musician any consciousness of the full potentiality of music, which surrenders itself only when there is a satisfying development of the artist's personality. This is particularly true in the case of music, as I pointed out in my last article, since in music the artist is in direct contact with his appreciators. Thus we often go to hear music, find many admirable qualities in the musician, but still come back more disappointed than could be easily accounted for. One of the principal reasons of this disappointment is the artist's ignorance of the importance of complete self-surrender in music.

I will deal now with some other defect of our musicians which contributes a good deal to the sum total of our disappointment. I propose to deal, that is, with the place of expression in music through other vehicles than sound, namely, bodily gestures, facial expression and so on. Let us call them "physical expression" for the sake of convenience and brevity. Our *ostads* are, as is wellknown, not only ignorant of the potentiality for suggestiveness of "physical expression" in music, but they have been curiously known to be particularly partial to those very gestures, which are anything but dignified—to say the least. They seem to be in blissful ignorance of the fact that their antics are little calculated to stand them in good stead in so far as their capacity for heightening the effect of their music is concerned. One of the reasons why they have been able so far to continue indifferent to the rôle of physical expression in music lies in the public opinion of our country not having been sufficiently wakeful. So, having been seldom subjected to sane criticism, they give the reins not only to unrestricted vociferation, but to undignified gesticulations as well. Some of these curiosities have become almost proverbial for their capacity of providing undiluted fun to the audience. I saw a cartoon the other day in which the singer is represented to be tugging frantically at the frontal tuft of his accompanist's hair. His gesticulations are often so awe-inspiring in his excitement that it is perhaps not altogether impossible for us to exaggerate the latter even to this extent. Any lover of music must know instances galore of such grandiose eccentricities in the physical expression of our professional musicians. I have seen one worthy bodily moving forward at the psychological moment of "*Sam*" (the point of maximum stress in a tune) the effect of which was more ludicrous than anything I have come across as yet.

It is only when an educated public opinion would be in a position to bring such offenders of good taste to book that such perversions could be successfully coped with.

The example of the execution and appreciation of European musicians can bring it home to our public—how much a spirit of sober and honest criticism can accomplish in the matter of effecting such reforms. The European musician will not dream of indulging in gestures which smack even of the improper, not to speak of the ludicrous. In fact he practises before the mirror in order to cultivate graceful expression while singing or playing. He thinks it well worth while because he would be hissed and hooted out were he too acquire uncouth mannerisms while performing. Thus the European public is far more critical than ours with obviously happier result to boot. Our musical public being but little alive to the mission of courageous criticism, there exists hardly any corrective to the absurd licence enjoyed by our musician with impunity. What we need, therefore, is the educating up of a public opinion which will refuse to tolerate absurd antics on the part of the musician however skilful. For this will serve as an eye-opener to the musician to the value of grace in physical expression in earning patronage and popularity for him.

Apart from the question of the objective appreciation of his music a loftier subjective ideal too tells us that the musician owes it to himself to invest his music with as much beauty of expression as lies within his power and imagination. It is incumbent on him, that is, to rediscover for himself the subjective importance of physical expression in music. A great European singer* has said that a song has to be sung not by one's voice alone but by one's every limb. If one should want to have a proof of this; one would do well to hear any of our first-class bayaderes. No one who has heard her could fail to be impressed with the importance of "physical expression" in music. It is not quite relevant just now to dwell on the why of the lady-singer's beautiful gestures as opposed to the generally uncouth mannerisms of the *ostad*. It suffices for my present purpose to point out how much the former is the wiser for it, from the subjective as well as objective

* I read this either in the great Italian singers Carnoo's book "*Wie man signer soll*," (i. e., how to sing) or in the great German signer Madam Lily Leman's book, I forget which. I regret I have none of these two books at hand.

points of view, since it beautifies the expression along with popularising the music.

Our *ostads* have nothing but unqualified contempt for such simply sweet singers—as they say. A Mahomedan *ostad* once sang to me a few songs, which with all their gymnastics, had not much suspicion of art or sweetness about them. His worthy pupil told me in extolling the marvellous achievement of his master (for I must confess it was marvellous in so far as technical skill was concerned):—“we do not care for sweetness, for that is easy enough (indeed!)—we want this sort of acrobatics. This is our goal, our ideal.” I quote this instance, inasmuch as it is a typical one, illustrating the general attitude of our *ostads* towards music as an art. They very often fail to realise that sweetness like beauty is rare, and that singing with an exquisite simple sweetness is almost as difficult to one who makes a fetish of difficult performance, as is the task of singing an intricate *Raga* to one who is untrained in the same. I do not, however, propose to discuss this aspect of the question just now. I will only point out that given this sort of outlook on music, the contempt of *sweet-singing* is not only understandable, but inevitable to follow. But such an undiscerning contempt of something beautiful can scarcely succeed in discrediting the latter. It tends on the contrary to recoil on itself *en revanche*, as must be apparent to any one who has contemplated even a little the sad status of our *ostads* of to-day. It is nevertheless sad to reflect how effectually are the latter making themselves more and more disliked every day and how they are being left in the cold in consequence. It is sad, because I do not think that they deserve it fully. It, however, generally happens that when once any reaction sets in, the retribution that it entails visits the offender with much greater virulence than he really deserves. We see in consequence even real merit in some of our *ostads* going unrecognised; at least this is one of the reasons of the general unpopularity that is overtaking them.

This is regrettable. But if this is to be remedied the singers to come must not only be awakened to the pity of spoiling their music with unfortunate mannerisms, but they must at the same time be brought to realise the higher mission of physical expression in music. They should be made to feel how incumbent this is on the musician not only from the objective consideration of popularity but from the subjective consideration of higher idealism as well.

Another factor which bears vitally on the musician's grace of execution is his avoidance of an overdose of effort in singing or playing. What I mean hereby is not so much an avoidance of effort but the avoidance of its display, since it is obvious that all activities must presuppose effort. What is therefore to be principally steered clear of is making it difficult for the hearers to ignore the presence of superhuman effort in the execution of the musician.

For whenever the musician shows signs of too visible a strain, he thereby takes away from the sum total of the musical enjoyment of his audience. Whenever, for instance, the nerves and muscles of the singer's throat bulge out, perspiration streams down, and painful gesticulations break out, “the listener's disagreeable sympathy with the singer's exertion deducts from the pleasurable consciousness, even if it does not produce displeasurable consciousness.” (The essay on “Developed Music,” Facts and Comments, Herbert Spencer). The last qualifying clause is to be particularly noted—specially with reference to the execution of our *ostads*. The latter being almost universally in the habit of straining their voice too much, we have now-a-days become fairly accustomed to such strains on their part, with the result that we have ceased to analyse or appraise the quality of musical enjoyment which is affected thereby. To be more explicit, we have ceased to pay much attention to the fact that a good part of our concentration on the beauties of the execution is dissipated away by being constrained to take cognizance of the visible strain on the part of the executant. Hence, even if, from force of habit, we should have neglected to take into account the resulting loss in the sum total of our enjoyment, that serves in no way to dispose of the contention of our being the losers thereby. Art, we should bear in mind, must conceal art in order that it might fulfil its highest function.

True, such musicians are rare whose command of the technique of music is so great that they seem almost effortless in their exposition. But the attainment for the matter of that of any lofty ideal is difficult and as such, instances of the same are not likely to be very common. It is unfortunate nevertheless that such musicians are not just a little more often to be met with. For in that case the inartistic effect of too visible exertion on the part of the musician would be brought home to an uncritical audience in a more convincing manner.

In what does the too much exertion of our *ostads* manifest itself? In justice to them it must be said that it is not in their rapidity of execution or mastery of technique that such an absence of ease is to be noticed. Their effort becomes too conspicuous chiefly in their singing too much at the highest pitch that their voice can reach. Our *ostads* are generally apt to dwell too long on the highest notes they can produce. Now resting too long on notes of high pitch is very trying for the voice and can thus be hardly accomplished with perfect ease. Since however the higher notes make a greater impression than the lower ones, by reason of their possessing greater charm, the *ostads* practise them at no small costs to themselves, oblivious of the fact that it is possible to pay too great a price for something desirable. That is to say, the evident and continued exertion that such a habit entails, may—as it often does—more than counterweigh the intrinsic charm of the higher notes. Consequently it is better on the balance to dwell on notes which the voice can produce at ease, than to rest too often on such ones as involve much too great a strain on the part of the musician.

And then, apart from the question of strain which thus deducts from the auditor's artistic joy, it is not good art either to dwell too long on the higher notes to the comparative neglect of the lower ones. A piece of art is most full of inspiration when it contains a happy balance or symmetry. Too great a preponderance of the highest notes that a singer can produce is detrimental to this balance or symmetry. The result is that the music becomes monotonous as is shown by the current way of singing *Thoomri* which is

sung mostly on the higher notes. High-class *Dhrupads* or *Kheyals* possess this balance and the happy result is wellknown. But now-a-days even the *Kheyals* are often sung by singers mostly at the top of their voice. This is not *comme il faut*. A real artist will almost instinctively avoid manipulating a *Kheyal* in this way. He will try to show the real "*rupa*" (structure) of the *Raga* by first centring his voice round the bass-notes, gradually going higher and higher up till he has made a complete survey of the whole range of his voice.

Moreover singing or playing too much on the higher notes not only detracts from the symmetry of a musical piece but tends to make the same much too light, nay, even frivolous. The lower or bass-notes tend to lend dignity to the music, just as the higher notes impart attractiveness to the same. When therefore there is a harmonious blend or proportion of these two, then and then only can music take on charm along with dignity. *Per contra*, when there is an absurd preponderance of the higher notes over the lower, the music is apt to seem light and gay even to the point of frivolity, just as when the lower notes hold the sway, the music converges towards solemnity and tediousness to the point of puritanism.

To sum up: in order that a piece of music may be at once dignified and charming it is needful (1) that the execution should be easy; (2) that there should be a happy balance of treatment of the higher and lower notes; (3) there must be an entire absence of ungraceful mannerisms and (4) there should be an element of positive grace ushered in to reinforce, as it were, the musical expression of the executant.

MAHOMEDAN THOUGHT IN MEDIEVAL SPAIN

By PROF. P. G. BRIDGE, OFFICIATING PRINCIPAL, ST. PAUL'S COLLEGE, CALCUTTA.

IT would be no exaggeration to assert that no European country has inherited so much material for a vigorous renaissance and that no nation in the vast continent of Europe was so well equipped for a remarkable revival of learning as the Iberian Peninsula was at the

close of the fourteenth century. Jewish thinkers of the first rank and Muslim philosophers of no mean standing had contributed their respective distinct share to keep alive the torch of science at a time when the clouds of barbarism were enveloping the rest of the continent of

Europe. It has been observed by a diligent student of the Middle Ages that the notable philosophical development of the Semitic races contrasts strikingly with the utter poverty of Christian thought. With the exception of Raymond Lull, who, by the way, owes so much both to Jewish and Mahomedan writers, specially to the latter, Christianity scarcely produced a thinker of marked ability. Sell, that conscientious and scrupulous investigator of Mohamedan history, unhesitatingly bears witness to the excellent system of primary education existing in the Peninsula during the Arab domination. He writes:—

"There was, such a perfect system of primary education that nearly every one in Andalusia could read and write. It would have been difficult to find a peasant there who could not write. Whilst in other European countries it would have been difficult to find one who could do so."

And with regard to higher education we know that Cordova was justly renowned throughout the cultured world. That there was a deep interest in learning is shown by the fact that no less than five thousand students were attending the University lectures at the same town. It seems incredible that such literary activity could have existed in the Middle Ages. But we have to admit that our half conscious, half unconscious prejudice against Semitic culture is responsible for our incredulity. The misnomer of dark so persistently applied to the Middle Ages is also largely responsible for such attitude of mind. An assiduous student of Arabic history, Sr. Ribera candidly confesses to us how incredulous he was to believe that Cardinal Ximenes de Cisneros could actually have burnt after the conquest of Granada so many thousands of Arabic books as he is supposed to have done. Ribera goes on to say that he considered such exaggeration as due to the prevailing tendency among certain students of Spanish history to heap calumny and to accumulate scorn on the memory of the exalted dignitary of the Roman Church. With a view to substantiating the error of this historical assertion he has devoted his life to the study of Hispano-Arabic civilization and as a result of his painstaking investigation he asserts with no uncertain voice that "it is a real and positive fact that Muslim Spain possessed two million codices." And Ribera is not the only Arabic scholar who bears witness in such unqualified language to the Mahomedan culture of the Middle Ages. The well-known Sr. Asin y Palacios and Codera, to mention only a few, join him in paying a glowing tribute of

admiration to the great thinkers of Muslim Spain.

And living Spanish scholars are not alone in making no secret of their decided admiration for Mahomedan culture. The great historians, Dozy and Scott, are equally warm in their unstinted appreciation. Scott writes in his exhaustive and masterly History of the Moorish Empire in Europe:—

"No monarch, of whom history makes mention, has equalled him (Al-Hakem II who reigned from 961 to 976) in the extent of his knowledge or the number and diversity of his literary accomplishments. In every country of the world, in the foci of civilization, in the great capitals and commercial emporiums of the East, at Bagdad, Cairo, Damascus, —his agents were stationed to secure books for his libraries...The emulation and the aspiration of distinguished authors caused their work to be transmitted to Cordova from the most distant lands."

The crowning result of such zealous enterprise was a wonderful collection of books, of which Scott says that "it was undoubtedly the greatest repository of learning which had up to that time existed in Europe." The number of books existing in the library is estimated by some writers at 40,000, while others mention even 60,000. In other words, the accumulated wisdom of Africa, Asia and Europe was to be found at Cordova. Scott concludes.

"Al-Hakem II was the worthy representative of the advanced culture, the scientific attainments, the poesy and the art of Hispano-Arab civilization, as contrasted with the intellectual darkness, the disgusting immorality, the revolting filth, the abject superstition which characterised the contemporaneous society of Europe."

For the last fifty years there has been in the Peninsula a praiseworthy effort to scrutinise the numerous unpublished Arabic documents buried for generations in the dust of Spanish libraries—those, namely, which fortunately escaped the iconoclastic hands of Cisneros and of his colleagues in the inquisitorial work of destruction. In doing so Spain is redeeming her past negligence. This movement has pertinently been called the new Revival of Spanish Thought. The fear that so frequently haunted the average Spaniard of the old school, a fear that kept him away from the unholy and dangerous literature of the non-Christian races, has happily vanished and to-day these revivalists devote themselves with zest and enthusiasm to the study of *infidel* learning. The father and prime mover of this revival was Menéndez Pelayo. His learning was truly stupendous. At the early age of seventeen he

published *Ciencia Espanola*, a book which had an enormous influence in calling attention to the hidden treasures of Spanish thinking. He gathered around his very attractive personality a real phalanx of the studious youth of the country in whose breasts he kindled a patriotic enthusiasm to unearth the beauties of Spanish literature and the discoveries of Spanish savants. One of his most insistent demands throughout his life was the revival of the study of Arabic language and history. The fruit of his untiring zeal is the striking interest we see to-day in the Peninsula for research work. Spain is truly rediscovering herself in bringing to light the by no means unimportant works of her medieval philosophers. What characterises this enterprise is the absolute independence from traditional shackles with which it is conducted. One cannot help lamenting the fact that Spain ever allowed the decadence of Arabic studies and let fall into oblivion the writings of her numerous Mahomedan authors. Coming now closer to analyse the characteristics of Spanish culture in medieval times, critics seem agreed to admit that such culture lacked the note of originality. There were not at that time original thinkers. Spain like the rest of the continent of Europe, was depending for the pabulum of her thought upon the East. The day for bold independent thinking had not yet dawned. The era of the great constructive systems of philosophy had not yet arrived. Arabic races so far have distinguished themselves more by their power of assimilation than by their original thinking. Besides, eastern thought, as we have seen, had been imported in the West in no small measure and consequently one would expect that the process of assimilation would take rather a long time, specially considering the disturbed political conditions of the Peninsula which were by no means favourable to philosophical speculation. What did Spain actually inherit from the Arabs? And what did she transmit to the rest of Europe? The labours of the School of Translators of Toledo will supply an answer to these two questions.

After the conquest of Toledo in 1081 by the Christians, this town gradually became the centre of learning and the meeting place of both eastern and western thinkers. Cordova lost her privileged position as a seat of culture, owing mainly to the relentless persecution of philosophers by some of the Almoravides rulers and their successors the Almohades. Numbers of Jews sought refuge

in Toledo and the example was followed by some of the best of Arab writers. To these martyrs of freedom of thought Toledo opened widely her arms and welcomed them with hearty greetings.

These circumstances made it possible for the then Archbishop of Toledo to gather around himself the elite of the savants of his time and to undertake the *magnum opus* of rendering into intelligible language the thought of the East. Prominent amongst them were the Archdeacon of Segovia, Dominicus Gondisalvus, or Gondissalvinus as some writers prefer to call him, and a convert from Judaism, John Avendreath by name. The method followed in the translation appears to have been rather imperfect. Gondisalvus' knowledge of Arabic was not such as to qualify him as a scholar, and his work consisted mainly in substituting a Latin word for its Arabic correspondent according to the meaning suggested by Avendreath. The structure of the sentence was in consequence more Arabic than Latin, obscuring in many cases the sense of the sentence beyond recognition. This mechanical form of translation, as Renan aptly calls it in his *Averroes et Averroisme*, was very faulty indeed, but it was the best at that time. The translations, however imperfect, were extremely valuable to stimulate thought and to create a desire to consult the originals. Nearly all the works of Aristotle were translated by these scholars. Gondisalvus is credited besides with several works of deep philosophical thinking. The works of the translators soon attracted the attention of foreign scholars who speedily betook themselves to Toledo to learn Arabic and to join in the important task of translation. Several names of European scholars, who took active part in this work have come down to us, Gerard of Cremona, Michael the Scott, and Herman the German. Haureau, in his standard work *Philosophie Scholastique*, pays a glowing tribute to the memory of Archbishop Raymond of Toledo and does not hesitate to say that the service he did to European culture is such as deserves to be engraved in bronze, that future generations may perpetually remember him.

Renan writes as follows on the influence of these translations on the philosophical investigations of the West.

"The introduction of the Arabic texts in Western thought, divides the scientific and philosophic history of the Middle Ages into two epochs perfectly distinct. In the first the human mind does not possess

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more than disconnected relics of the teachings of the Roman schools heaped up in compilations like those of Marcan de Capella, Bede to satisfy her curiosity In the second, ancient learning returns again to the west but in a more systematic way and complete form, in the commentaries of the Arabs or in the originals of Greek science to which the Romans have preferred abridged manuals."

To the school of translators of Toledo, therefore, the cultured world owes a great debt of gratitude for popularising eastern ideas in the west, however imperfect the way may have been. How far-reaching was the influence of this dissemination of the new culture has not been fully appreciated, owing perhaps to the fact of the decadence of Arabic studies which followed the policy of persecution and expulsion on the part of Spain. For many years we have been accustomed in the history of philosophy, as professor Gauthier remarks, to pass from the study of ancient philosophy to that of the modern, with perhaps a cursory glance at the intervening ages, if such scant courtesy was indulged in, as if the human mind had been in a state of somnolence for so many generations. But modern investigation has abundantly shown that medieval scholasticism is worthy of consideration and the writings of the great schoolmen require for their intelligible study not a meagre background of knowledge of Mahomedan and Jewish schoolmen. Albertus Magnus, Thomas Aquinas and Duns Scotus were to a very large extent indebted to Spanish schoolmen like Averroes or Ibn Roshed, Ibn Gabirol, Avicabron and Maimonides. The works of the latter were not easy of access and it was not in consequence possible to ascertain to what extent Christian schoolmen were borrowing from the non-Christian. Nevertheless recent study of Arabic and Jewish philosophy enables us to point to two very remarkable results of the spread of Mahomedan learning throughout Europe. In the first instance the philosophical vocabulary was enlarged and to some extent revolutionised. Sr. Bonilla, in his history of Spanish Philosophy, remarks in this connection that owing to this revolution in philosophical terminology, greater difficulty is experienced in the understanding of Albertus Magnus than in the understanding of Scotus Erigena, though the latter is farther removed from us than the former.

The extent of this influence could be more intelligently explained by the analogy of what has taken place in more recent times. The spread of the Kantian and the Hegelian Philosophy has revolutionised the vocabulary of

modern philosophy and one would expect the same effect brought about by the spread of Semitic thought in Europe. The different shades of meaning, so varied in such a rich language as the Arabic, could not but increase the philosophical lexicon.

Nor was the influence circumscribed to the mere importation of words and of expressions. Ideas and concepts were freely brought in. Sr. Asin y Palacios writes in this connection:

"In order to appreciate in all its bearings this importation of ideas, it would be necessary to start a minute and detailed catalogue of all the philosophical, theological and mystical ideas of the Christian schoolmen of the west who wrote before the twelfth century and to compare them with those of the schoolmen of the thirteenth century"

This comparison will, Sr. Asin feels absolutely sure, elicit the fact that a great number of ideas appear for the first time in the thirteenth century and on investigation they will easily be traced to Muslim or Jewish writers. The same Sr. W Asin and Ribera have lately studied carefully the writings of Raymond Lull and both have arrived at the important conclusion that the Christian sufi as Lull has been called, was largely indebted to the Mahomedan sufi Mohidin. As an illustration of this valuable conclusion, they mention the fact that Raymond Lull, in his *de Auditer Kabbalistico* and in his *Lamentatio Philosophiae contra Averroistas* employs freely the figure of a circle without explaining anywhere its symbolic significance. It may be pointed out in passing that this has led to a great deal of obscurity in the teaching of Lull. Sr. Asin has lately proved that in the works of the sufi Mohidin the same symbolic figure is often met together with a detailed explanation of its symbolism, which by the way agrees completely with Lull's doctrine. This important conclusion has been arrived at by a careful study of Mohidin's Alfotuhah. Lull had the deplorable custom of never mentioning the sources of his information and this fact makes it extremely difficult to establish and ascertain any comparison. Perhaps the consciousness of his illumination absolved him from acknowledging indebtedness to previous or contemporary sources.

It has been suggested that the Arabic legacy to the West consisted mainly in making known Aristotle's works. Were we to limit the Arabic contribution to European thought merely to this, it would not be worth much, as the Master's writings were later on brought to Europe in their original language. The Arabs

did indeed, so to speak, imprint their own personality on Aristotle's ideas. We should not lose sight of the fact that the peculiar conception of the Aristotelian doctrines as understood by the Arabs, gives rise to most of the characteristic teaching of the medieval scholasticism. And the two schools in which Christian scholasticism was sharply divided with all their acute and irreconcilable tendencies, Thomism and Scotism, correspond to the prevailing tendencies in the non-Christian scholasticism. The voluntarism of Duns Scotus had a clear and forcible exponent in the Spanish Jew Ibn Gabirol, the Avicbron of the Scholastics. The Intellectualism of Thomas Aquinas has many points of contact with Ferabi and specially with Ibn Sina and Maimonides. Lately the often-mentioned writer Sr. Asin y Palacios has traced Arab influences in Thomism in another way. He points out that Raymond Marti, a Dominican Spanish monk of the thirteenth century, very well versed in Arabic, wrote a book entitled *Pugio Fidei* against the Averroists. Sr. Asin proves conclusively that the *Pugio Fidei* is based on Algacel's *Tehafat* or *Destructio Philosophorum*. Raymond Marti reproduces in his work the arguments used by Algacel to establish the creation *ex nihilo*, to prove that God has knowledge of, and consequently his Providence extends to, individual things and to assert the resurrection of the dead. And the significant fact is that Thomas Aquinas' "Summa Contra Gentiles", a work written with similar object as the *Pugio Fidei*, reproduces the arguments employed by Raymond Marti. In this way Sr. Asin establishes the indebtedness of the greatest of schoolmen to Algacel.

Finally, one cannot help being struck by the fact that the main problem with which medieval philosophy was concerned is that namely of the relation between Philosophy and theology, which had occupied for a long time the attention of Jewish and Mahomedan thinkers. Averroes has been credited with the doctrine that something could be false in philosophy and true in theology. Sr. Asin has shown in his "Averroismo de Santo Thomas de Aquino" that it is wrong to ascribe to Ibn Roshd such doctrine; nevertheless the truth remains that the Averroists did advocate such divorce between reason and faith.

Such were the questions which the medieval schoolmen set themselves to solve. Can we say that they are not of the first importance? Are not the same problems, in slightly different guise occupying the attention of

modern thinkers? Is not Dr. Bosanquet, for instance, endeavouring to reduce all religion and its inspirations to the platonic consolation of philosophy? These problems seem to be some of those which will perpetually baffle our human comprehension. Such was, what we may be allowed to call, the cumulative thought of the Iberian Peninsula at the close of the fourteenth century. Had anybody, not so thoroughly saturated with racial and religious hatred as the average Spaniard of the time, been asked as to the course philosophical investigation was likely to take, he would unhesitatingly have answered that the Spanish contribution to the common thought of 'mind-kind' ought to follow closely the lines pursued by a Marti and by a Lull. But unfortunately this was not to be, to the great loss of Spain in particular and of the domain of letters in general. The victories of the Christian armies obtained over the Muslims served to fan the latent prejudice and to accentuate the religious animosities against the Moors, the Jews and even the converts to Christianity. It is true that, on the part of earnest men of the type of Marti and Lull serious endeavours were made to consider sympathetically the condition of the Moors and of the Jews, to study their rich literature, and to enter into their life and thought. It has been remarked by a careful student of Lull's works, Sr. Ribera, that Lull, not even once in his numerous writings, is carried away by religious antagonism but that on the contrary, he praises Mahomedan writers whenever he thinks they are worthy of praise, and does not hesitate to borrow from them whenever he believes they have a valuable contribution to make. Lull stood up strongly against the policy of conversions by force, insisting throughout his life on the imperative necessity of intelligent and sympathetic discussion of religious tenets. But Marti and Lull and their followers were in the minority. The party of strong repressive measures prevailed. What a difference it would have made if Vives, for instance, that champion of the Spanish renaissance and leading humanist of his time, had taken up Lull's position and had endeavoured to understand and assimilate, as much as was possible and of worth, to preserve in the thought of Averroes and of Maimonides. The course of Spanish history would probably have altered completely. For the fact remains that ever since the expulsion of Moors and Jews, a measure considered inevitable to maintain religious unity and to insure the peace and happiness of the nation

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Spain has not known peace. Across the straits, Spain has ever and anon been kept busy with the descendants of those who were unjustly expelled from the country of their adoption. But Vives was born at Valencia, a town in which anti-semitic feeling was at its highest. And Vives undoubtedly drank at his mother's breast anti-semitic animosity and could not, in consequence, see anything beautiful outside Greek and Latin models.

It may not be altogether out of place to record here the opinion of a leading Spanish historian, Menendez y Pelayo, on the expulsion of the Moors and of the Jews, an opinion which will illustrate the lengths to which the desire of securing unity of religious belief has influenced and is still influencing Spanish thought. He writes in *Historia de los Heterodoxos Espanoles*—

"It is madness to think, that struggles for existence, ruthless rivalries of long standing, could possibly end otherwise than by extermination or by expulsion. The inferior race inevitably succumbs and the stronger and more vigorous one ultimately triumphs."

In consequence the same writer approves of the expulsion of the Jews and of the Moors as the triumph of the principle of the unity of race, unity of religion, of language and of customs. In other words the Spaniard of the sixteenth century and afterwards seems to have erected the principle of unity of religion and of race into a real fetish upon the altar of which everything else has to be sacrificed.

Besides the anti-semitic agitation there was another potent factor at work with which we have to reckon if we are to follow intelligently the course that the renaissance took in Spain. We refer to the French influence, or Gallicanism, imported in the Peninsula by the monks of Cluny. These monks, who in a sense were the forerunners of the Jesuits, set themselves to bring about a complete centralization of power in the hands of the Popes. In consequence they resolutely opposed customs and privileges which were not the customs and uses prevailing at Rome. To establish all over Europe absolute uniformity of ritual and ceremonial was their goal. The Cluny monks soon spread throughout the north of Spain, and their immediate task was the abolition of the Mozarabic rite and the introduction of the French rite, sometimes wrongly called the Roman rite. There was naturally a great outcry in the country against the abolition of its cherished provincialisms. Hildebrand, who by this time had become a Pope under the name of Gregory VII, appealed to the Kings of

Castile and Navarre, to suppress the Mozarabic rite, and an auto-da-fe was performed with the missal and other books of the Mozarabic liturgy. This policy of suppression of national elements in the religious life of the people produced in the long run the unfortunate tendency to look to France rather than to the old masters of the Hispano-Arabic school for fresh direction and guidance.

A third factor came more or less at the same time to accentuate this centrifugal tendency. Alfonso V of Aragon had finally succeeded in establishing his rule permanently in Naples by annexing to his crown the two Sicilies. His court was one of the most brilliant of his time attracting to his enlightened circle the leading humanists of the Italian Renaissance. Here promising youths of Spain met the Italian refined artists and classical writers and soon got the contagion of the new movement. Here they got thoroughly saturated with feverish enthusiasm for Greek and Latin models, and, after returning to their own country, were the means of spreading in the Universities of Spain the new learning. But with the increasing enthusiasm for classical Greek and Latin knowledge, soon waned the desire of studying the barbarous Arabic culture.

Meanwhile for causes which will take long to detail, the centre of the renaissance moved from Italy to the Northern countries, a fact which completely altered the attitude of Spain to the Renaissance. For, since then the Spaniard began to identify the renaissance with the reformation. His beloved national and religious unity, purchased at such cost in the past, was in danger and could not be surrendered without struggle. At this juncture, no wonder that the exuberance of religious feeling made itself felt. Both the renaissance, of which Erasmus was the worthy representative, and the reform of Luther were denounced as enemies and destructives of the national and religious unity in much the same language as Arabic learning had been denounced in time past. Immediately steps were taken to secure to the country the possession of the cherished unity. The first measure adopted was the prohibition of Erasmus' books. The great humanist's writings could not be imported into the Peninsula. Nor was the scrupulosity of Spanish rulers, like Philip II, contented and satisfied with forbidding the entrance in the Peninsula of heterodox ideas. A further step had to be adopted. Spanish scholars were interdicted from going abroad to visit foreign Universities

which were supposed to be contaminated with heretical doctrines. It must be said in fairness that these severe measures were not strictly adhered to, but they could not but have very deep influence in isolating Spain from the rest of the Continent. The main literary activities and philosophical inquiries of the Spanish were henceforth concerned with the counterreformation movement and in this field of knowledge Spain produced eminent thinkers whose names will take long to enumerate. Once again in the history of Spanish thought, the shibboleth of religious unity was invoked. Spain advocated a truly suicidal policy, shut-

ting her doors to the invigorating wind of outside thought and influence.

In conclusion, we may be allowed to translate the words of an authority, Menendez y Pelayo, describing the characteristics of two representative Spanish writers:—

"When some time ago, I proposed to determine the salient tendencies of philosophical Spanish thinking, I could notice two strong currents equally marked. Vives represents the critical aspect and Lull the harmonious element. Vives represents the psychological thought in its experimental aspect, while Lull represents the synthetic and ontological, the bold and courageous identification of the *ordo essendi* and the *orde cognoscendi*."



A Kashmiri Girl Husking Paddy
Woodcut by Mr. Lalitmohan Sen

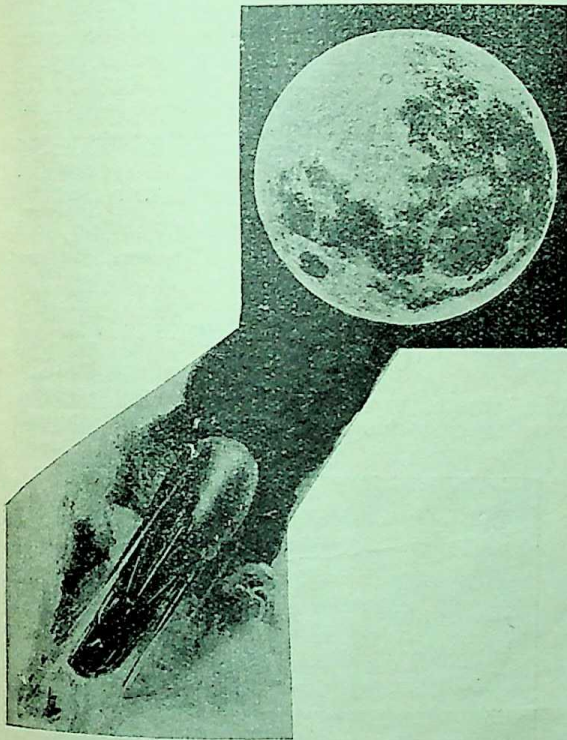
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GLEANINGS

A Rocket to the Moon

If the proposed transpolar flight by airship is completed successfully, almost the last unexplored region of the earth will have been charted and mapped. In the restless wanderings of man over this globe only a few square miles have been left untrodden. The eternal spirit of "something lost behind the ranges" has driven men from time immemorial to seek what lies in the unknown regions.



Prof. Goddard's Moon-Rocket

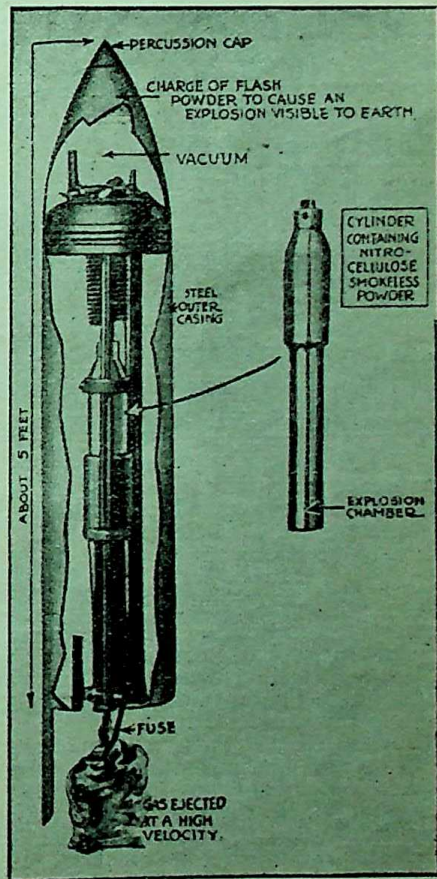
There is a territory not far away, as distances go in space—a territory explored by the eye of man, mapped, named, and described—a territory that, through the powerful eye of the modern telescope, has been brought to within a theoretical distance of 50 miles and yet which, up to the present moment, never has been reached by man. It is the earth's satellite—the moon. Toward this land the eye of the scientist and explorer has been turning hungrily. And today their indomitable spirit, in the person of Professor R. H. Goddard of Clark University, Worcester, Mass., plans to hurl into space a rocket that will bridge the 240,000-mile gap separating us from our nearest heavenly neighbor.

Professor Goddard has given his rocket an initial propelling charge of terrific force, sufficient to generate a speed of 6.6 miles a second, or enough, he says, to hurl the rocket out of the field of the earth's gravity.

To keep the rocket going, he has provided a series of successive charges that, exploding in space, by their reaction drive the rocket ahead. Free of the earth's pull, the rocket will continue till the propelling charges are exhausted—a time long enough, Professor Goddard believes, to bring it well within the gravitational sphere of the moon. Gravitation will do the rest, he says, and the rocket will fall headlong into the midst of the lunar world.

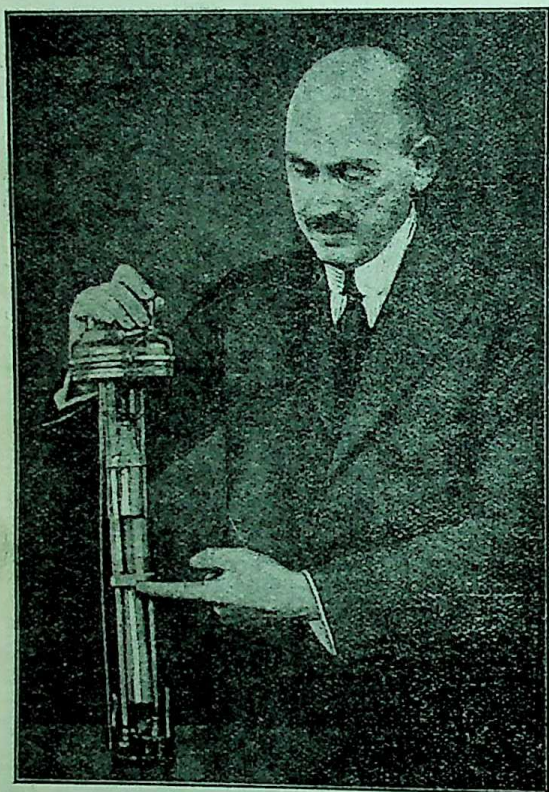
The explosive charge first used by Professor Goddard in his rocket experiments was smokeless powder; but he has recently perfected a method of burning liquid in an atmosphere of pure oxygen, a process said to generate an expansive force many times greater than the original charge.

Nor will the Goddard rocket, if it arrives on the



Prof. Goddard's Rocket to the Moon—Section View

moon, be unseen by earthlings. Its course will be carefully plotted and mapped in advance, and the spot of its ultimate arrival calculated with the utmost nicety. Powerful telescopes will be trained on that spot. In the head of the rocket will be placed a heavy charge of flashlight powder with a contact fuse. The flash of impact should be seen from earth, the inventor believes. And his assumption would seem to be reasonable when we consider that the Woolworth Building, if it were on the moon, could be distinguished by our astronomers' most powerful telescopes.



Professor Robert H. Goddard, Head of the Department of Physics at Clark University, Worcester, Mass., Demonstrating His High-speed Rocket that he Hopes to Shoot to the Moon this Coming Summer

If successful, the Goddard rocket may mark the beginning of an epoch of interplanetary communication. Such a possibility naturally leads to the question, "Is there life on the moon?"

Concerning this subject dispute has long raged. It must be admitted that the advantage of argument lies with the school that holds that the moon has no atmosphere, therefore no life. On the other hand, Professor W. H. Pickering, a noted American astronomer, thinks that there are distinct signs of volcanic activity on the moon's surface. He also believes that he has detected a thin atmosphere—even an occasional light fall of snow. There must be a moisture-retaining soil, he thinks, and life may exist under the most trying conditions.

The temperature of the moon is also a moot point. The practical absence of atmosphere would allow the direct penetration of the sun's rays: but it also would allow direct radiation. The moon may be, during its 14-day "day," either well above the boiling point or far below freezing.

Professor Pickering thinks that life on the moon is probably of a low form of vegetation, existing in hollows where the atmosphere is heaviest.

There is another possibility, hinted at by H. G. Wells, the possibility of a life carried on in vast caverns beneath the moon surface, where the atmosphere would collect in its densest form and where the bitter cold or suffocating heat would be tempered to a bearable degree.

What sort of creatures might be found there? Certainly their life would be far different from ours; for the gravitation of the moon is far less than ours. We could lift enormous weights on the moon, leap 40 feet at a stride, jump 10 or 20 feet into the air. The moon's inhabitants, if such exist, would have excessively developed lungs to live in rarefied atmosphere; their ears would have to be large and sensitive to distinguish sound vibrations transmitted through the thin air.

All this, of course, is entirely in the realm of fantasy. But if Goddard's rocket is successful, before long fantasy may be replaced with scientific facts.

Three Wire Legs Safeguard the Creeping Baby.

The baby can crawl, but he cannot fall backward if he is wearing this new guard. Three wooden

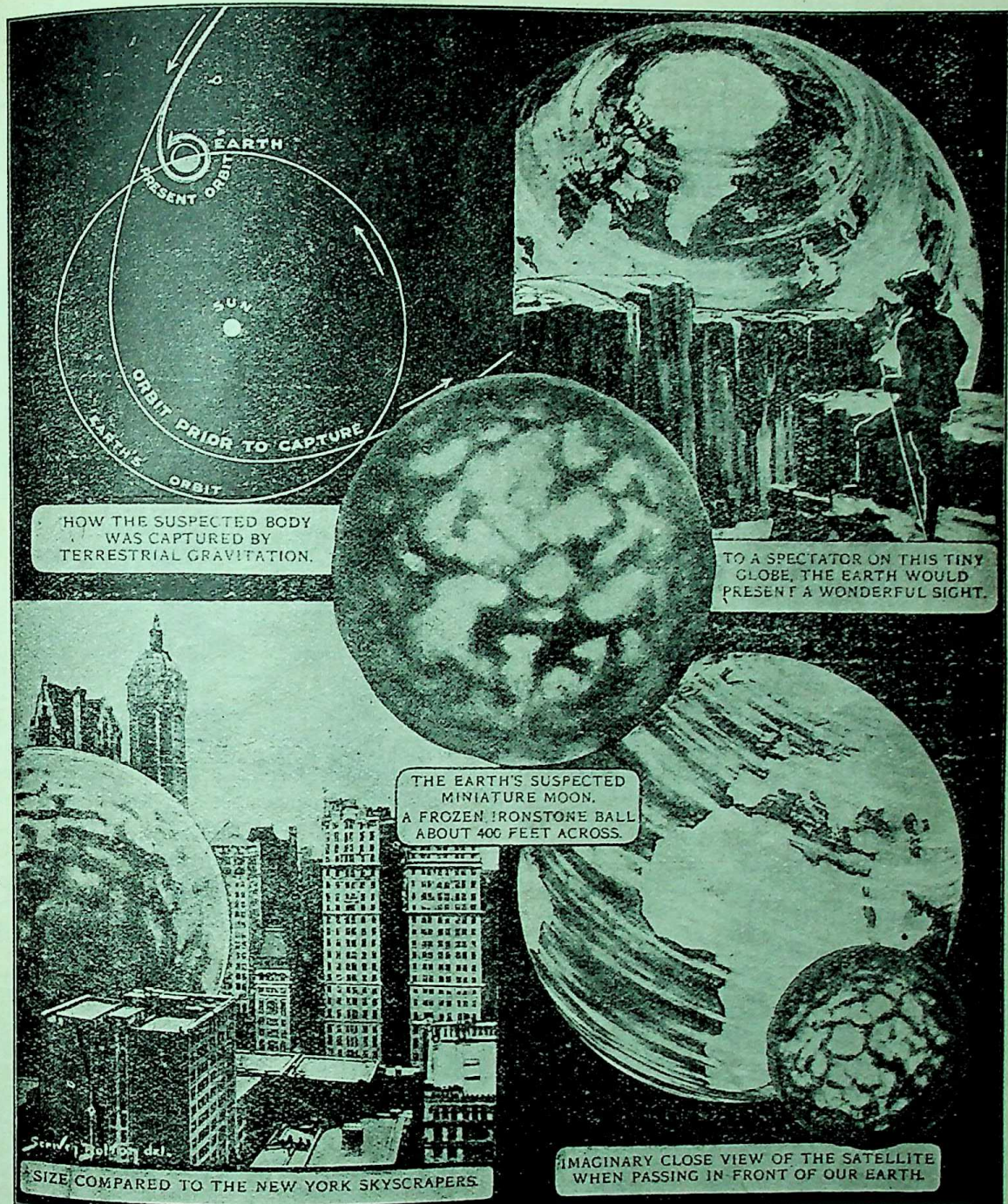


Three Wire Legs Safeguard the Creeping Baby

balls tip three sturdy wire legs that support a padded belt fastened about the baby's body.

Has Our Earth a Second Moon?

If you are interested in popular astronomy and if you own or have access to a small telescope, you have a good chance to find a suspected second



Has Our Earth a Second Moon ?

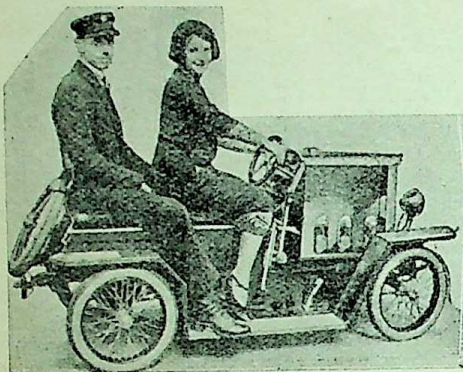
moon to the earth—a comparatively tiny meteoric ironstone ball some four or five hundred feet across, without atmosphere and frozen to the core. This strange little body, pulled from its course by gravity, is believed to revolve around our earth once every three hours, traveling at a speed of

about 3 1/2 miles a second. Its orbit may lie about 2500 miles from the earth's surface.

Reports have been received that such a body has been observed, but these must be substantiated.

A Midget Car for Two.

It may not look like one, but it's an automobile, even to the self-starter and the spare tire. In fact

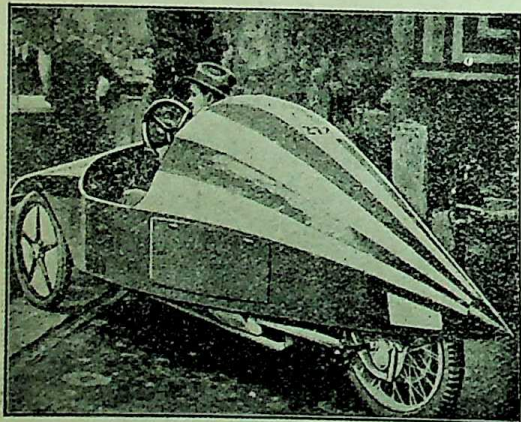


A Midget Car for Two

its German makers claim it has virtually every mechanical feature found on large cars. The upholstered seat carries two.

Driver Sleeps in Three-Wheel Touring Car.

Narrow roads, crowded hotels, or stormy weather would concern but little the motor traveler touring in this odd three-wheeled car, exhibited at a recent motor carnival in Germany.

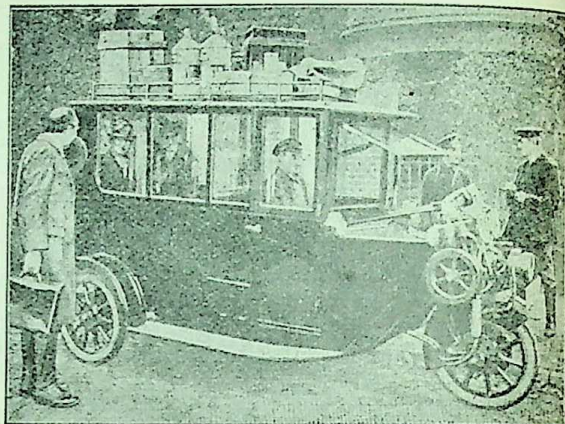


The Streamlined Hood Provides Sleeping Quarters for the Driver

The hood abaft the driver provides sleeping accommodations.

Motorcycles Transformed into Mail Coaches.

To meet the situation created by the suspension of rail services to many parts of Germany, because



Motorcycles Transformed into Mail Coaches

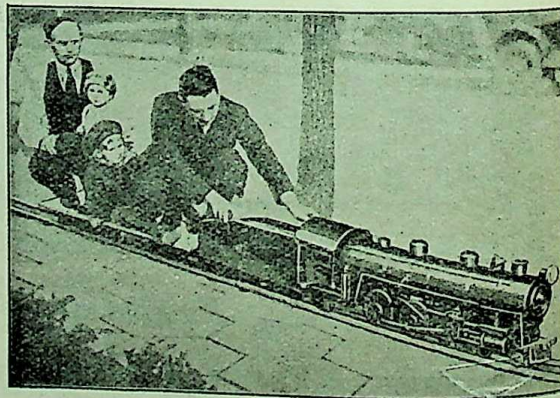
of the coal famine, the German post-office department has made over several hundred motorcycles into odd, three-wheeled cars of the type shown here. Besides carrying mail, they more than support themselves by conveying passengers.

The motorcycle motor, of four cylinders, gives the car a maximum speed of 35 miles.

The car accommodates the driver and five passengers. Mail and packages are carried on the roof in a railed inclosure where they are out of the way of the passengers.

Four-Foot Locomotive Pulls Four Persons.

A Four-foot locomotive that pulls three or four persons on a tiny flat car was built recently by R. H. Harris, of Atlanta, Ga., to demonstrate a



Mr. Harris' Four-Foot Locomotive Pulls Four Persons

steam valve he had invented. It is said to be the smallest locomotive in the world capable of pulling an adult.

The tender is two feet long and the driving wheels are only six inches high. Under full steam it develops 1 and a half horse-power.

Down to the minutest detail, it is said to be a miniature of the full-sized locomotive.

Ride Side by Side on Odd Tandem Bicycle.

Mounting this unusual two-seated bicycle is the hardest part of riding it.

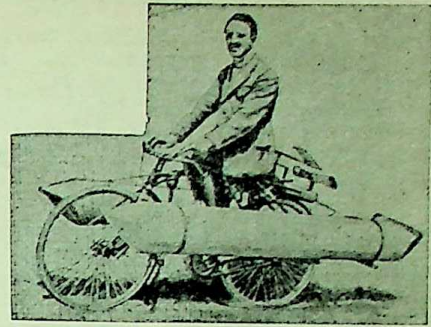


Riding Two Abreast on the Bicycle

Balancing is said to be no more difficult than with the old-style front and rear seat tandem.

Motor Cycle that Runs in Land and on Water.

A motor bicycle that runs on land or in the water is equipped with pontoons, one on each side. In the water, the pedals drive a small propeller. The handlebars control a rudder back of the rear wheel.



A Motor Bicycle that runs on Land and in the Water—one of the latest oddities in Motor Cars.

Cane Holds Baby Carriage.

A collapsible baby-carriage attachment for a walking-stick has been devised by an inventive



Carriage Fastened to the Walking-stick

London parent. The wheeled carriage is fastened to the stick by two thumbscrews. When not in use it can be folded flat.

Motorized Rapid Transit in the Far North.

The march of science into the frozen expanses of the Far North is bringing a new era of rapid communication across the wilderness of snow. Mail planes equipped with landing skis, and swift motorized sleds soon may replace the picturesque dog teams, just as the motor car is replacing the camels of the desert.



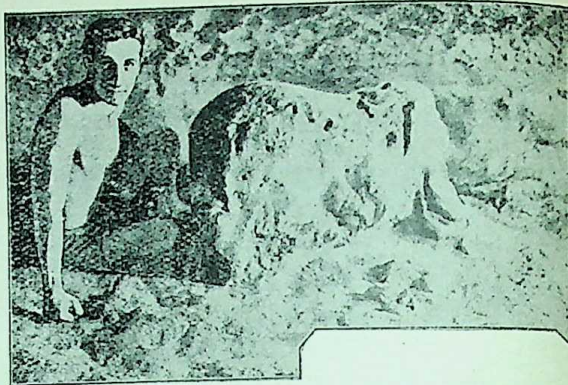
Motorized Sleds in the Far North

At the same time an ingenious motorized sled has made its appearance at Helsingfors, Finland. The machine is propelled by a motorcycle engine belted to a bicycle wheel. The contact of the rubber tire with the snow is said to create sufficient friction to drive the sled forward.

Swimmer Finds Art and Writing of Cavemen.

In a 1300-foot cavern at the heart of a high, wooded foothill of the Pyrenees, Norbert Casteret, a young French archaeologist, of Toulouse University recently found what are perhaps the most remarkable specimens of prehistoric art ever recovered, estimated to be 25,000 years old.

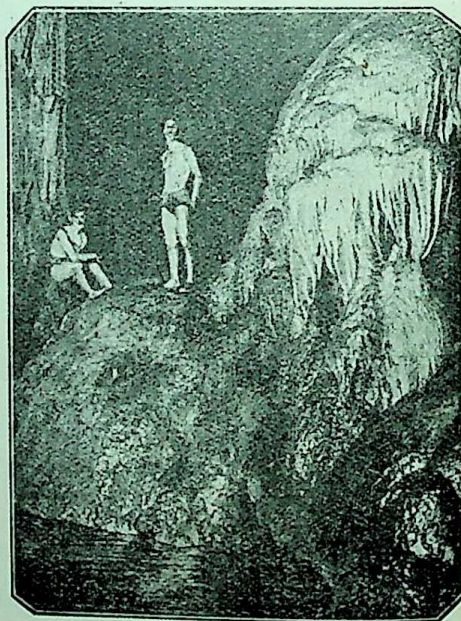
A subterranean stream flows through the cavern, winding through halls and passages that lead back into the bowels of the hill. In many places the roof of the cave dips down into the water, forming a barrier that for centuries has guarded the prehistoric secrets from the curiosity of science. Uncertain as to how long these submerged stretches were, no one ever had had the courage to swim through them.



Norbert Casteret, Young French Swimmer and Scientist, Sitting beside a Prehistoric Model of a Bear discovered by him in a Watery Cave in the Pyrenees

M. Casteret, one of the ablest swimmers in France determined to undertake the submarine journey. Carrying a candle and matches in a rubber case, he plunged into the watery cavern diving deep where the rocky roof descended below the waterline.

After swimming nearly a mile he reached a dry gallery about 250 feet long. On the walls were engravings, made by flint instruments, of prehistoric animals—bison, stags, mammoths, reindeer and wild



A Cavern View

horses. Also there were clay statues of animals, a large one of a bear and some 20 smaller ones, mostly of horses, badly mutilated by the drip of water from overhead.

A clay figure of half of a woman's body and some statues of tigers were found near by. Crude mural engravings, fingerprints, the claw marks of bears and

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You

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mysterious, red ochre symbols marked the walls—pre-historic records of inestimable value.

Your Legs—Yardsticks of Brainpower

If you have a small body and long arms and legs, the chances are that you are highly intelligent and will find success in some kind of brain work.

If you have a large body and short arms and legs, brain work probably is not your forte, and you would do best to follow some manual trade, or at least a line of work requiring steadiness and accuracy rather than quickness of mind.

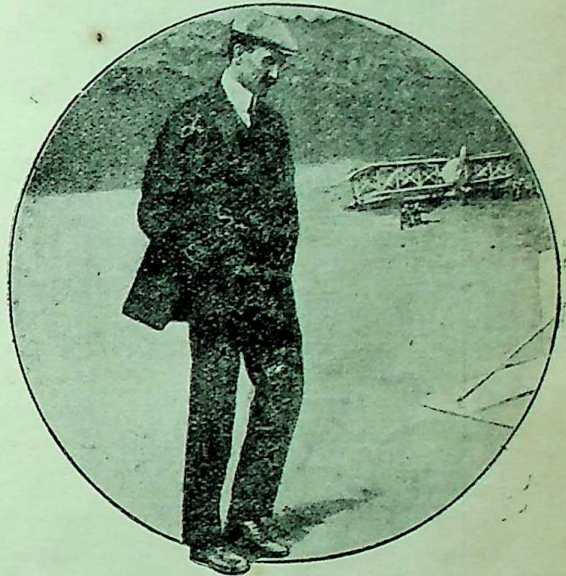
If you are of a normal type—that is, if your limbs are not disproportionately long or short in comparison with the size of your body—you may be either intelligent or unintelligent. Whether you are suited for brain work or manual labor cannot be told accurately from your bodily measurements.

These in effect are the conclusions science has reached as a result of the latest investigations in the field of physiological psychology. You will notice that it is not stated that intelligence is an attribute of *only* small-bodied, long-limbed men. One of the most brilliant men a scientist of international reputation, is squat and short-legged, and probably would be working as a day laborer if the classification given above held true in all cases.

On these pages are pictured the four Americans



Henry Ford
Long-legged, Short-bodied Type of Man



Orville Wright
Long-legged, Short-bodied type

recently selected by President M. L. Burton of the University of Michigan as the outstanding men of the twentieth century. Two of them—Henry Ford and Orville Wright—belong to the long-legged, short-bodied type of man, a type which, according to the new theory explained by Doctor Garrett in the accompanying article, indicates high intelligence. The other two—Thomas Edison and Theodore Roosevelt—belong to the normal type, midway between the long-legged and the short-legged types. Note that the short-legged type, said to indicate low intelligence, is not represented.

This relationship between bodily proportions and intelligence cannot, of course, be merely accidental. There must be some scientific reason for it. Viola, an Italian scientist, offers the opinion that the man with the small body and long legs has advanced further in the scale of evolution than the normal man or the man with long body and short legs, just as the animals we know today show in their bodily conformation and abundant brain capacity an advance over the huge, unwieldy, short-legged pre-historic monsters.

Persons whose thyroid glands are active usually



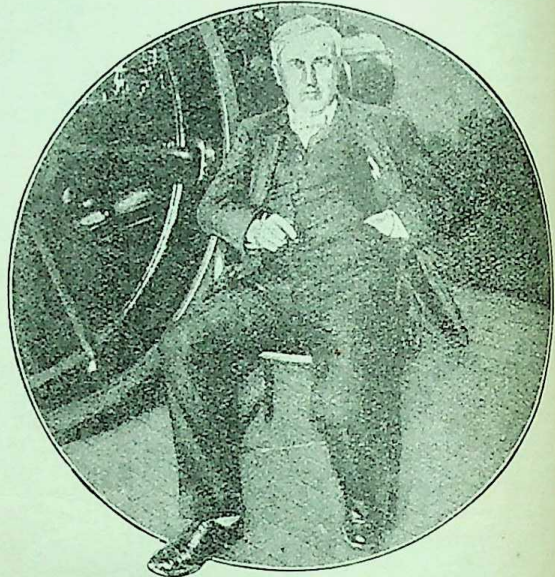
Theodore Roosevelt
Normal type

will be of the small-bodied, long-legged type. They are likely to be alert and active, to have a vivid imagination and a good memory. Sometimes they are excitable, and, if their thyroids are overactive, they often are dreamers and theorists, rather than doers.

The large-bodied, short-legged man, on the other hand, is likely to have a thyroid gland that is not especially active. Though he often has greater endurance than the man with small body and long limbs, he is slower mentally and physically. This type often makes the cautious hard-headed businessman the doer rather than the thinker or dreamer.

To find whether you belong to the long-legged, short-legged or normal type of man, first measure the volume of your trunk, dividing it in three sections :

1. Measure length of chest bone, depth of chest and width between armpits. Multiply dimensions.
2. Measure from chest bone to end of ribs, width and depth of middle chest. Multiply dimensions.



Thomas Edison
Normal Type

3. Measure from end of ribs to hip bone, width, depth of waist. Multiply dimensions.

Add these three volumes to obtain total volume of trunk. Now measure the length of one arm and one leg.

Divide combined length of arm and leg by total volume of trunk. The result will give a fraction—your "morphologic index." If this is between '035 and '022, you belong to the short-legged type; if between '035 and '048, to the long-legged type. Normal is about '035.

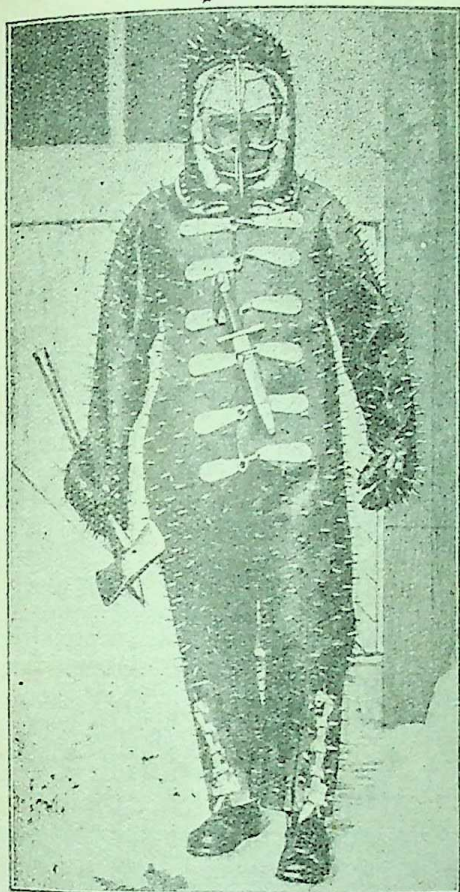
In Armor of Nails, Hunter Will Battle Wolves

Enveloped from head to feet in a suit of armor spiked with a thousand nail points, Stanley Carlson, of St. Paul, Minn., is venturing into the wilds of northern Ontario to meet and conquer hungry wolf packs in hand-to-hand combat.

It consists of a cowhide suit through which more than 1000 nails have been driven with their points projecting outward; helmet and gloves similar spikes, and a wire mask, resembling of a fencer. The armor weighs only 27 pounds.

Will You Be Able to Do This When You Are 70 ?

At the age of 70, Tom Onzo, nationally famous walker and speciality acrobat, still can scratch the top of his head with the toe of his shoe. He formerly was with Ringling Brothers' circus and also was a vaudeville performer.



The Wolf Hunter in his Nail Armour



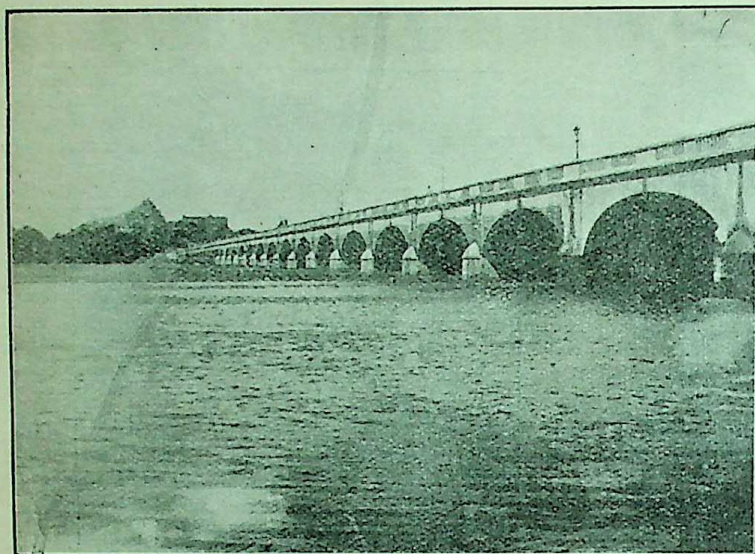
Old Tom Onzo's Feat

SOME INTERESTING FEATURES OF TRICHINOPOLY

TRICHINOPOLY, a famous ancient town on the south bank of the river Cauvery, possesses some attractive features of scenic, historic and archaeological interest. There is a rock in the centre of the town, which rises abruptly to a height of 273 feet above the level of the streets at its foot, and is a source of great pride to the pious Hindu and a veritable cynosure of the pleasure-seeking tourist. On the top of the rock is a small temple dedicated to the god Ganesa, surrounded by a gallery which commands an admirable view of the whole town, of the river Cauvery, of the tall towers or gopurams of Srirangam and

Jambukeswaram and of the French Golden and Sugar-loaf Rocks and other historical places of importance. It is from this gallery that the English observed the movements of the enemy during the sieges of the town by the French in 1751-54.

On the right side of the ascent to the Pilliar Pagoda, there is the bell-tower, a fine, strong work of masonry with a bell weighing $21\frac{1}{2}$ tons and measuring 4 ft. high and 4 ft. in diameter at the base. The bell is rung six times a day at fixed hours, synchronising approximately with the hours of worship at the temple of Matrubhooteswar.



River Cauvery and the Bridge at Trichinopoly

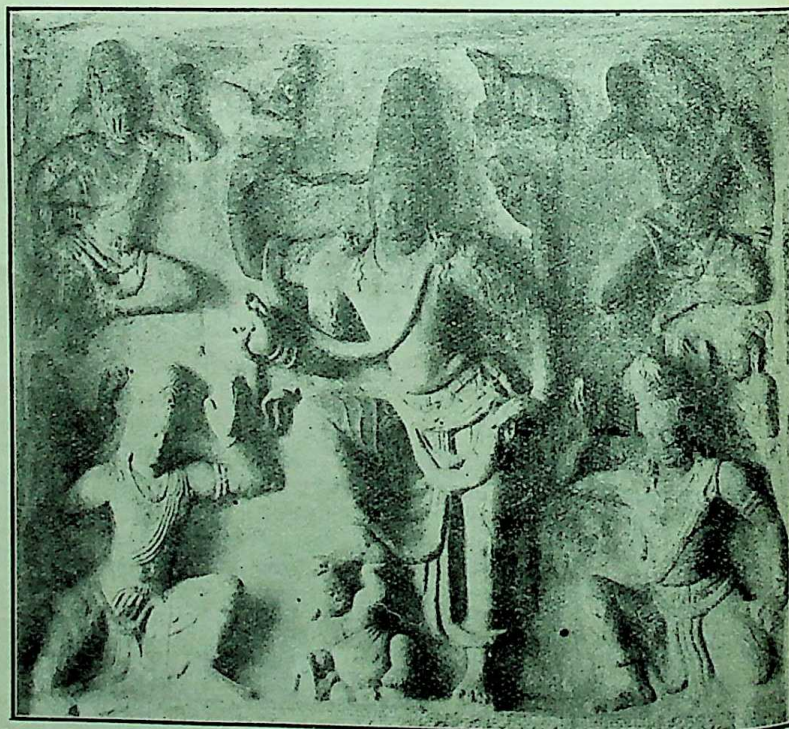
That the place has played an important part in history from the earliest times, is evident from some of the ancient buildings and inscriptions in the rock-cut cave temples. Half-way up the rock can be seen a cave temple facing exactly south and commanding a view of the bazaar road. It is supposed to have been excavated by the Pallava King Mahendra Vikrama Varma of the seventh century. His workmen excavated the sides of hills leaving portions standing as pillars, carving on the walls statues in bas-relief, or high-relief or in the round, and the image for worship. There is a hall about 20 cubits in length, 10 cubits in width and 6 cubits in height with shrines, a square room to the east of it facing west. There must have been a phallic emblem inside it. In a niche on each side of the entrance into the shrine a Dvarapala or door-keeper is carved.

On the west of the hall there is a fine group of statues. The central figure is Siva with four arms, having four Rishis kneeling

about him and two gandharvas with hands raised about him. Besides these there is carved on the wall a Sanskrit inscription of considerable literary merit which eulogises the beauties of the Cauvery and of the Siva temple and of his own glories. This cave temple was used as a Magazine by the English during the siege.

There is another cave temple just below the Siva temple at the foot for the south-west corner of the rock. It is also very much of the same form as the one already described, with various statues and pillars cut out of the rock.

During the reign of the Naicks, Trichinopoly was their important capital for some time. There is the 'Prestons Battery', the only part that is preserved of the double wall of fortifications said to have been constructed by the King Viswanatha Naick, the founder of the Naick dynasty. One of his



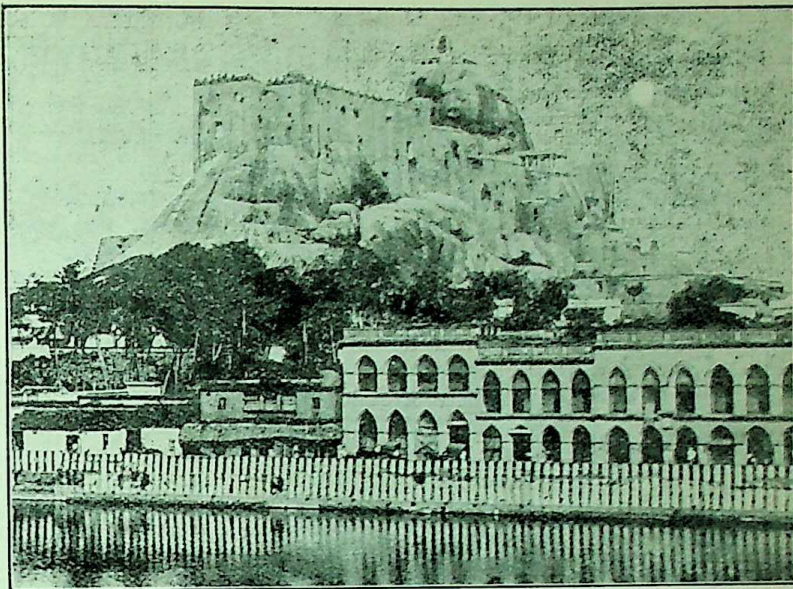
Group Statuary in the Upper Cave Temple at Trichinopoly

successors, Cholla Naick (1662-82), erected the building known as the Nawab's palace, a portion of which was used as the audience hall by Rani Mangammal. It is said that he brought down the necessary materials for its construction by demolishing portions of Tirumala Naick's palace at Madura. It is a fine massive structure surmounted by an octagonal dome and colonnades all round. There are other palatial buildings of Oriental architecture and of strong masonry in which some of the public offices are now located.

In front of the Nawab's palace is the Coronation Garden with the Wenlock Fountain within, which was founded to celebrate the coronation of His Majesty King Edward VII. It contains various flower-bearing plants and trees whose picturesque and refreshing verdure enhances the beauty of the surrounding scenery. Near the Trichinopoly Fort Railway Station one can see a big dome-shaped building said to have been constructed by Chanda Sahib. This is the Mausoleum of Nathar Shah Auliah, a saint believed to have come from Constantinople years ago, and contains the tombs of Chanda Sahib and Mahammad Ali. It seems that the building had once been a Siva temple which was converted into a Mosque, the head of a phallic emblem being made to serve as a lamp-post and the Mandapam at the entrance being left in its original state.

The town is one of the great educational centres in the Madras Presidency and contains two first-grade colleges and one second-grade college, the former under the Protestant and the Roman Catholic Jesuit Missions respectively and the latter an indigenous institution maintained from endowments and public funds. It has besides these, high schools and other Secondary, Primary and Training Schools educating in all more than 10,000 youths of the locality.

Far to the south of the town one can find



The Trichinopoly Rock Fort

a number of buildings under construction near the Golden Rock where the South Indian Railway Company has arranged to locate the Railway Workshops which are now at Negapatam. The wide arid waste has been neatly laid out and spotted with a number of strong buildings enclosed by a compound wall. It promises to be a miniature town within a few years.

A few words about the busy commerce of the place will not be out of place here. This town occupies a central position and is the emporium of all kinds of commodities produced and manufactured in and around the place. The extent of the large volume of export and import trade can be readily gauged from the bustling traffic in and near the Fort Market and at the Railway Goods Stations.

These are some of the interesting features of Trichinopoly, and I have carefully avoided mentioning the legendary stories regarding the origin of the name Thayumanavar, the Uchi-Pillaiyar and the Vibhishanarpadam, as they might not interest people in this rationalistic age. But to the pious Hindu, the Mathurbhutheswarasami Temple, the Srirangam and Jambukeswaram temples are sacred places of pilgrimage attracting many devotees from all parts of India.

L. N. GUBIL SUNDARESAN.

THE AKALI REFORM MOVEMENT

By "PUNDIT."

WHO ARE THE AKALIS ?

WHO are the egregious Akalis adored by many, dreaded by some and hated by others? They are the fearless men who carry their life in the hollow of their hands and dedicate themselves to the protection of temples and the preservation of their faith. Brought into being by Guru Gobind Singh, the tenth Guru, they are characterised by his fierce zeal for reform, his sturdy spirit of independence and his readiness to court sufferings. In the eyes of some they are men of misguided zeal but in the eyes of others, they are heroes who undergo persecution for their religion, martyrs who invite death in the cause of truth and reformers who wish to clean the Augean Stables of their faith. They march in military formation, and wear "Kirpans" (swords) and this gives them the appearance of warriors or "armed bands." They are not a sect apart from other Sikhs but they are distinguished from them by their greater religious fervour, their more active sympathy with the Panth and their willingness to sacrifice themselves for the cause which they hold dear to their hearts. In fact, they might take the following lines of Henley for their motto :—

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.
In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed."

'Unconquerable soul' that describes them better than anything else. They cherish the five Kakkas as a soldier cherishes the colours of his regiment or as a Christian cherishes the Cross. Kesh (long hair), Kanga (comb), Kara (iron bracelet), Kachh (drawers), and Kirpan (sword)—these are the five symbols of the Sikh faith and these are always found on the person of an Akali. Over and above these, he puts on a black turban, but this does not betoken sadness or gloom and is not a symbol of mourning. On the other hand, it shows that the wearer of it has conquered death and is ready to immolate himself at any time for his Panth. A peculiar dialect is fashion-

able with the Akalis which shows their light-heartedness and their courage. This dialect is the index of their frame of mind: their immense faith in themselves, their determination to look always at the bright side of things, and their joy in glorification of the ordinary things of life, their resolve not to be daunted by any physical disability or privations and their hearty desire to have things done. An Akali regards himself equal to a lakh and a quarter, and parched grams are almonds in his eyes; a peasant's thatched hut is his crystal palace and blind man is to



S. Kharak Singh, B.A., LL. B., Reis., Sialkot

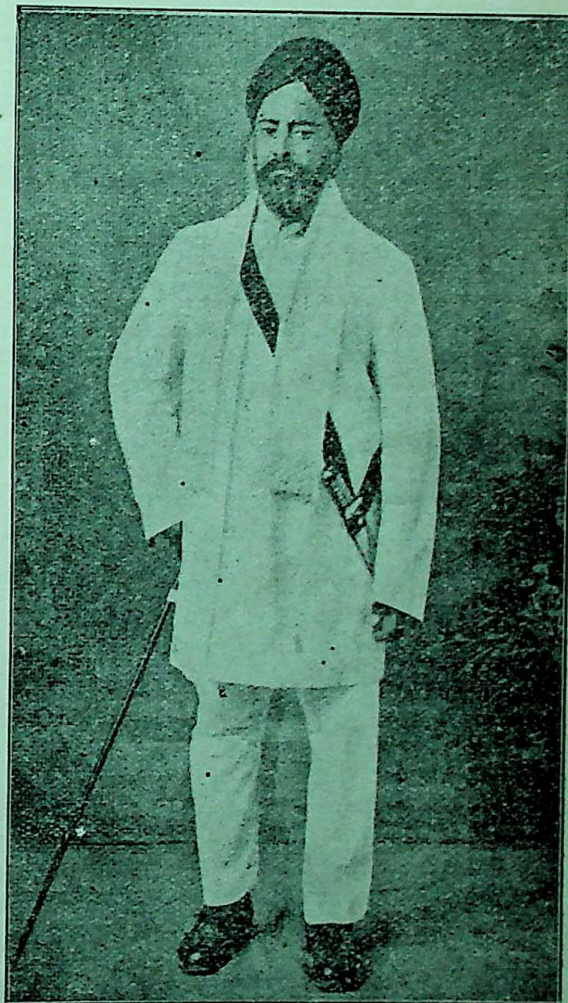
him the bright-eyed. Thus he possesses high spirits and whistles under difficulties. But he is, above all, obedient to his leader and amenable to discipline. Even in these degenerate days when obedience is a virtue conspicuous by its absence, people have seen the Akalis face the heaviest odds in obedience to the commands of their leader. They are not much

educated but their faith is strong, their devotion unbounded and their discipline strict. Whenever the existence of the Panth is threatened or the effecting of a reform is necessary, the Akalis come to the rescue. They are really the "armed guardians" of Sikhism, as Cunningham calls them.

THE GENESIS OF THE PRESENT MOVEMENT

But what are the causes of the Akali Reform movement in the Punjab that is hanging like a dark shadow over the province? It is not possible to enter into details here, but the most important causes may be briefly indicated. Just like the Christians, the Sikhs have a trinity of their own; they worship the three G's—the Gurus, the Guru Granth Sahib, and the Gurdwaras. The Gurdwaras (Holy Temples) were founded by the Sikh-Gurus and have ever remained centres of the social, religious and political life of the Sikhs. The Granth Sahib (the Sacred Book) is installed in every one of them and it is the religious duty of all Sikhs to visit the Gurdwara every day, read the Holy Book and sing hymns. Thus the Gurdwaras preserve all that is noblest and holiest in the faith and take an active share in conserving as well as propagating it. They exercise much influence over the congregation and their disintegration is dreaded very much. What the Church was in the Middle Ages to the Christians, the Gurdwara is to the Sikhs—the dominating influence for good in their lives. But all things are subject to decay and corruption and the holy temples of the Sikhs were not exceptions to this rule. They had fallen into the hands of Udasi priests who had become venal, corrupt vicious. Instead of thinking themselves to be the trustees of the temples and holding themselves responsible to the Panth, they began to regard the temples as their inherited property and treated the congregations with contempt. Some of them were bad characters and were addicted to wine and women. They kept mistresses, used liquors and intoxicating drugs, domesticated birds, associated with low company, spent their time in gambling and took no heed of their religious duties. It is alleged that nautch parties were sometimes held in the precincts of some of the temples and Sikh ceremonies and rituals were at discount there. The deplorable condition of their temples filled the Sikhs with indignation and they vowed to reform them and appoint those men as their custodians who should be men of unimpeachable character, have faith in the Sikh scriptures and rituals and think

themselves to be responsible to the Panth. The temples were a source of revenue derived from the offerings of the pilgrims and the landed estates attached to many of them. Instead of using this revenue for philanthropic purposes, such as running a free kitchen where all were welcome to dine, the priests were squandering it on their carnal pleasures and in the upkeep of their mistresses, and this was gall and wormwood to the soul of the Sikhs. Hence they attempted an organised revolt against the priest-craft.



S. B. Sardar Mehtab Singh, Bar-at-Law

MUTTERINGS OF THE STORM

However, it is not to be believed that the movement was so comprehensive in its aim in the beginning. Its beginnings were humble, though it has assumed huge proportions and a threatening aspect at present. What is now a

black cloud on the horizon of the Punjab was only a speck, a dot in the beginning and before the Akalis fought some pitched battles, they had many skirmishes. The spirit of reform engendered by the Nirankaris and the Namdharis, two puritan movements aiming at reviving the old religious fervour of the Sikhs, manifested itself in many ways. This was the beginning of the Sikh awakening and the Sikhs concentrated their attention on asserting the rights of the Punjabee as the vernacular of the Punjab, removing the curse of untouchability, founding reform leagues such as the Khalsa Diwan and educational centres such as the Khalsa College. But soon this spirit of peaceful reform was turned into the spirit of aggressive reform. The public-spirited Sikhs liked to rid the Khalsa College of official control, but the Government would have none of them. This sowed discontent in the minds of the loyal Sikhs, which was further intensified by the happenings which came in rapid succession one after another. The Rikab Ganj affair was the spark that set fire to the spirit of revolt. Rikab Ganj is a Gurdwara in Delhi built on the site where the body of Guru Tegh Bahadur was cremated. It was proposed by the Government to demolish its enclosure wall but the Sikhs protested against it. An agitation was set on foot and the result was that the Government made a compromise with the Khalsa Diwan, Delhi, not to touch that wall. The Sikhs further insisted that the portion of the wall which had been demolished should be restored by the Government. S. Sardul Singh Caveissieur, one of the pioneers of the movement, appealed to the Sikhs to gather a band of 100 volunteers who should rebuild the wall with their own hands. The suggestion was much appreciated and it is said that about 1000 young men and women volunteered themselves for the purpose. However, before they had moved in the matter, the Government restored the wall and avoided the friction. This was the first triumph for the Akalis and it heartened and encouraged them as nothing else had done before. They saw the potentialities of organised public opinion and turned their attention to the nationalisation of the management of the Khalsa College, Amritsar, and that of the Golden Temple. They tried several methods to effect reform but all of them were of no avail. They tried to boycott the Gurdwaras whose priests were charged with negligence of their duties, but this did not affect the priests in the least. Many of them had hoarded wealth and this made them independent of the offer-

ings of the Shrine. Pressure of public opinion also did not prove effective, while litigation with its tortuous methods, proverbial delays and heavy outlay proved ruinous for the reforming party, whose means were slender and who could not give battle to the priests with all their wealth and the privileges and immunities which wealth can buy. To take only one case out of many, we may refer to the Gurdwara of Babe-di-Ber at Sialkote. A case was started against the Mahant, but it hung fire for a long time. In the meantime complaints against the Mahants began to pour in from all directions from Kabul, Benares, Patiala, Kapurthala, Dacca, Assam, Kartarpur. The Sikhs tried their level best and the Chief Khalsa Diwan formed a Sub-Committee for the reform of the Gurdwaras, but it was too weak to cope with the situation. Soon the Golden Temple became the storm-centre. The Golden Temple at Amritsar with the Holy Tank is the central place of worship for all Sikhs and it was 'the sore and long-standing grievance of the Sikh Community, that its administration was not in the hands of the Panth but was entrusted to a Government nominee. Some time back a Committee of nine Sikhs with a president or Sarbrah nominated by the Government was appointed to manage the affairs of the Golden Temple but soon the Committee was dropped and the control was vested in the Sarbrah who looked up to the Deputy Commissioner for instructions. The Sikhs smarted with indignation at this and urged that the Sarbrah should be elected by the Panth and not nominated by the Government. The Government was aware of the storm that was brewing and said in a communique of July 14, 1920,

"The question of management of the Golden Temple at Amritsar has been under the consideration of Government for some time. It has been decided to defer the action until the Reforms Scheme has been brought into operation. The elected representatives of Sikh constituencies will then be consulted as to any changes which may be contemplated."

But with the boycott of Councils in the air and with the Komagata Maru affair still fresh in the minds of the Sikhs, they did not set much store by this communique. They held protest meetings and passed resolutions against the Sarbrah who had presented a robe of honour to the far-famed General Dyer in the days of Martial Law. They demanded his resignation and threatened that they would carry the Manager's effigy as in a regular funeral. This unnerved him and he came to

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the Sikhs and begged with folded hands to be forgiven, since he had resigned. After this the management was entrusted to a committee of nine Sikhs, all reformers, with the Sarbrah at their head, but soon it was taken over by Shiromoni Gurdwara Prabhandak Committee.

THE S. G. P. C.—A LAND-MARK

Thus the battle over the Golden Temple was fought and won. After this a general assembly of the Sikhs was convened on 15th November, 1920, in front of the Akal Takht to elect a representative committee of the Panth to control the Golden Temple and all other Gurdwaras. Delegates were invited from different places and all were required to possess some qualifications. Each was to be a baptised Sikh—one who read the scriptures regularly, possessed the five K's, was an early riser and devoted 1-10th of his income for the Panthic cause. They formed a Committee of 175 members to control all the temples and included the 36 members who had been appointed by the Government to administer the affairs of the Golden Temple. The S. G. P. C. was registered on 30th April, 1921 and four-fifths of its members were to be elected by different constituencies in the Punjab. Every initiated Sikh who was not less than 21 years old and observed the rules of conduct laid down in the Sikh scriptures was given a vote, if he paid a fee of four annas. A Working Committee of 7 members was appointed and local committees for some of the Gurdwaras were also formed. Sardar Kharak Singh, B.A., LL.B., of Sialkote, a man of uncalculating generosity, of immense capacity for suffering, and of great power for organisation and S. B. Mehtab Singh, Bar-at-Law, late Public Prosecutor, were its president and secretary respectively. The S. G. P. C. was thus the accredited representative committee of the Sikhs and it has wielded an authority over them such as no other organisation has enjoyed. The Sikhs have left their ploughs and their shops whenever it has summoned them for the service of the Panth. Its clock-like regularity, its management of grave situations, the way in which it has kept up the enthusiasm of the people, the reforms which it has introduced in the Gurdwaras under its control have all been a marvel to the people. Many times threatened with extinction, it has survived all such shocks and is a compact, alert, vigorous and living organisation still. Its members are wedded to Gurdwara reform and their methods are avowedly non-violent.

THE TARAN TARAN AND NANKANA TRAGEDIES

The S. G. P. C. entered upon its labour of love with all the vigour and zeal which God has bestowed upon the Sikhs so lavishly and generously and many Gurdwaras were rid of priestly domination and affiliated to it. Yet this was not an easy and peaceful affair. The S.G.P.C. was not in the lucky position of Julius Caesar and it could not say with the Conqueror 'I came, I saw, I conquered.' Many dire battles were fought against the vested interests and heavy sacrifices made. At Taran Taran the priests put the reforming Akalis to much trouble and beat them. But the Taran Taran incident pales into insignificance when compared with Nankana Sahib Tragedy. Nankana Sahib is the birth-place of Guru Nanak and here are to be found the tree where he took shelter after he had distributed his father's money amongst the poor, the place where Guru Gobind Singh had tied his horse, and another place where Guru Nanak had learnt his lessons. This is one of the most sacred temples for the Sikhs and is visited every year by thousands of devout Sikhs. Its income runs into lakhs and it has many Jagirs attached to it. Its control was vested in the hands of an Udasi Mahant, Narain Das, who did not possess good character and was to prove himself a monster of cruelty. It was proposed by the S. G. P. C. to hold a Diwan there and call upon the Mahant to reform himself. The Mahant got scent of this and collected desperadoes and stored fire-arms, battle-axes, lathis and kerosene oil to fight the Akalis. It is said that some of the Akalis while they were in their act of devotion before the Holy Scriptures were murdered in cold blood and burnt after being soaked in kerosene oil. The murdered Akalis were hailed as martyrs and the following words were added to the standard Sikh prayer :—

"Those who, to purge the temples of the long-standing evils, suffered themselves to be shot, cut up, burnt alive with kerosene oil, but did not make any resistance or utter even a sigh of complaint :—think of their patient faith and call on God."

THE GURDWARA BILL

So far the Government had remained neutral but the Nankana Tragedy alarmed it and it appointed a Committee of Enquiry to consider the existing management of Sikh Gurdwaras and Shrines. The Gurdwara Bill was passed with the help of Moslem

members, but it was wholly unacceptable to the Sikhs. In fact, Sardar Mahtab Singh, a leader of the Akalis, spoke as follows at a Diwan held at Lahore, "I would ask the Government not to make a second mistake by passing the Gurdwara Bill. As long as the Sikhs have got beards on their faces, the Gurdwara Bill, if passed without the consent of the Gurdwara Prabhandak Committee, would certainly become a second Rowlatt Act. No bill whatever can be acceptable to the Sikhs as long as the leaders of the Khalsa are in 'humiliation'. This was not merely a threat but the Sikhs meant what they said and they stuck to their words. The Government was in a predicament, for it wished to give the Akalis their due without being unjust to the custodians of temples. This was very difficult, and hence the bill widened the gulf between the Akalis and the Government who were determined to fight the thing out. Hence the S. G. P. C. adopted a truculent attitude. Seeing that many Sikhs were arrested in connection with Gurdwara reform and were rotting in Jails, the S. G. P. C. passed a resolution of non-co-operation with the Government and asked the Sikh members of the provincial council to resign their seats.

THE KEYS AFFAIR

While the things were in such a state of ferment, a Government official demanded the keys of the Golden Temple from the President of the local Gurdwara Committee. The Government issued a communique in which it expressed its desire to "divest itself by legal process of the control which by long practice it, had exercised over the affairs of the Darbar Sahib of Amritsar". This was a challenge thrown to the Sikhs and gladly they accepted it. They held protest meetings where fervid speeches were delivered calling upon the Sikhs to defend the honour of their faith. The Government applied the Seditious Meetings Act to some districts, but this did not damp the ardour of the Sikhs nor stemmed the torrents of their soul-stirring eloquence. The result was that many Sikhs were arrested and put in prisons. The Sikhs also retaliated by boycotting the visit of the Prince of Wales and gave it out that they would never accept the keys unless all the Sikhs arrested in connection with the keys were released. At this time the repression was in full swing but the enthusiasm of the Sikhs also ran high. Soon the Government

released the Sikh prisoners and S. Kharak Singh received the bunch of keys wrapped in red cloth amidst the shouts of Sat Sri Akal, the battle-cry of the Akalis.

There was no love lost between the Akalis and the Government and the Akalis were being harassed everywhere. The Kirpan (swords) was the burning topic of the day and its length was a much debated question. On the top of it all came Guru-Ka-Bagh affair where the Akalis were beaten for chopping wood from a grove which they thought to be the property of the Gurdwara but which the Mahant claimed as his own. The Guru-Ka-Bagh affair excited lively enthusiasm everywhere and men like Pandit Malaviya, Mr. Andrews and others came to witness the beating administered to the Sikhs. Mr. Andrews wrote:

"When I reached the Gurdwara itself, I was struck at once by the absence of excitement such as I had not expected to find among so great a crowd of people.... What was happening to them was truly, in some dim way, a crucifixion.... I saw with my own eyes one of these Police kick in the stomach a Sikh who stood hopelessly before him."

The Government was in a tight hole, when Sir Ganga Ram came to the rescue. He took the land of the Gurdwara on lease from the Mahant and told the Government that he did not require the Policemen for his protection. Thus ended the Guru-Ka-Bagh affair, a fateful chapter in the history of the Akalis which marked the time when the sympathy of the non-Akalis was greatest for the struggle of the Sikhs.

THE JAITO AFFAIR

Thus the Akali became a name to conjure with everywhere. His boundless zeal, his indifference to persecution and even to imprisonment and his capacity for suffering became proverbial. He gave the Government battle and shrank from no consequences. The Akalis courted imprisonment and filled the prisons. The Abdication of the Maharaja of Nabha was like a rock thrown in the Sikh waters. It created universal excitement and the Akalis wanted to hold a religious Diwan in the Nabha territory which was forbidden. Ever since that time, bands of 25 Akalis go to Nabha every day after taking the vow of non-violence before the Akal Takht (Immortal Throne). Six Shahidi Jathas of five hundred each have already been sent there and the work is still proceeding with the regularity of a clock.

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THE CONCLUSION

We have outlined the story of the Akalis for the freedom of their shrines. The Akali movement has had a chequered career, but it has had its own lessons. It has shown the power of public opinion and the advantages that are to be derived from a compact organisation and the readiness to suffer for a noble cause. There was a time when the Akalis had won the sympathy of all—Hindus and Mohammedans alike, but now they have alienated the sympathies of the Hindus and the Muhammedans to some extent. In spite of the Akalis' insistence on non-violence, it is urged that they have not refrained from using force on some occasions. Moreover, it is held by some people that they are taking possession of shrines which belong to the Hindus and are dispossessing the proper owners. The Government is also suspicious of them, because it believes that in spite of their alleged freedom from any political motives in their present struggle, their zeal for political power is masquerading as religious zeal.* Held in the highest estimation by some,

*To prove this they point to the doings of the Babbar Akalis who brought about a reign of terror in some places by their anarchistic methods.

they are regarded as fanatics by others. We have admiration for them and sympathise with their object so long as they pursue it by peaceful means and confine their attention to the reformation of Gurdwaras which are their own. The Akali problem still defies solution. In spite of the efforts of the retiring governor of the Punjab, no way has as yet been found out of the difficulty. The Akalis will not think of any compromise unless the S. G. P. C. leaders are released and an acceptable Gurdwara Bill vesting the possession of the Gurdwaras in the S. G. P. C. is formulated. They also demand the freedom of worship at Jaito and wish that the abdication of the Maharaja of Nabha should be proved to be voluntary. The unconditional release of all prisoners and the recognition of the S. G. P. C. as a representative body of the Sikhs are also urged as part of the Akali demands. There seems to be yet no way out of the wood. In the meantime, the Akalis have not yet reached the end of their tether. Persecution has only stiffened their opposition and imprisonment has only steeled their will to win. They know no half-way and would not like to abate their demands by one jot. The future is unknown, but the problem is knotty and complicated and requires delicate handling.

THE LEGACY OF GREECE.*

"THIS book (as the Editor explains in the Preface) —the first of its kind in English—aims at giving some idea of what the world owes to Greece in various realms of the spirit and the intellect, and of what it can still learn from her."

The object which the Editor set before him has been amply fulfilled. Each of the essays is written by a scholar who may be considered as an authority on the special topic selected by him, and the output is a volume which is most instructive and interesting. Some of them have a distinction of style which is rare in a book of antiquities.

Professor Gilbert Murray leads off with the essay on *The Value of Greece to the Future of the World*, and strikes the keynote of the volume in the opening paragraphs. We can give only the barest outline of his views. Professor Murray says,

"In looking back upon any vital and significant age of the past, we shall find objects of two kinds—first, there will be things like the *Venus of Milo* or the *Book of Job* or Plato's *Republic*, which are interesting and precious in themselves, because of their own inherent qualities; secondly, there will be things like the Roman Code of the Twelve Tables or the invention of the printing-press or the record of certain great battles, which are interesting chiefly because they are causes of other and greater things or form knots in the great web of history—the first having artistic interest, the second only historical interest, though, of course, it is obvious that in any concrete case there is generally a mixture of both. Now ancient Greece is important in both ways. For the artist or poet it has in a quite extraordinary degree the quality of beauty."

* *The Legacy of Greece*: a collection of twelve essays, edited by R. W. Livingstone, Oxford, at the Clarendon Press, 1921. pp. xii & 424. 7s-6d nett.

The historical interest is not touched upon in this essay.

There is a growing tendency among European scholars of the present generation to deny that Greece was largely indebted to foreign, that is, Egyptian and Asiatic civilisations. Most of the writers of this volume are staunch defenders of the originality of the Greek mind; some of them seem to suffer from a mild attack of furor Hellenicus. The following extracts from Professor Murray's essay will set many an Indian reader musing:

"It seems quite clear that the Greeks owed exceedingly little to foreign influence. Even in their decay they were a race, as Professor Bury observes, accustomed 'to take little and to give much'. They built up their civilisation for themselves. We must listen with due attention to the critics who have pointed out all the remnants of savagery and superstition that they find in Greece: the slave-driver, the fetish-worshipper and the medicine-man, the trampler on women, the blood-thirsty hater of all outside his own town and party. But it is not those people that constitute Greece: those people can be found all over the historical world, commoner than blackberries. It is not anything fixed and stationary that constitutes Greece: what constitutes Greece is the movement which leads from all these to the stoic or fifth century 'sophist' who condemns and denies slavery, who has abolished all cruel superstitions and preaches some religion based on philosophy and humanity, who claims for women the same spiritual right as for man, who looks on all human creatures as his brethren, and the world as 'one great city of gods and men.' It is that movement which you will not find elsewhere, any more than the statues of Pheidias, the dialogues of Plato or the poems of Aeschylus and Euripides." (p. 15)

The writer does not forget to point out the transience of the brilliant efflorescence of Greek civilisation.

"From all this two or three results follow. For one thing, being built up so swiftly, by such keen effort, and from so low a starting-point, Greek civilisation was, amid all its glory, curiously unstable and full of flaws."

Here are a few words about its freshness:

"Again the near neighbourhood of the savage gives to the Greek mind certain qualities which we of the safer and solidier civilisations would give a great deal to possess. It springs swift and straight. It is never jaded. Its wonder and interest about the world are fresh. * * Lastly to an extraordinary degree it starts clean from nature with almost no entanglement of elaborate creeds and customs and traditions."

Professor Murray thus sums up his conclusions:—

"In this essay we have been concerned almost entirely with the artistic interest of Greece. It would be equally possible to dwell on the historical interest. Then we should find that, for that branch of mankind which is responsible for western civilisation, the seeds of almost all that we count

best in human progress were sown in Greece. The conception of beauty as a joy in itself and as a guide in life was first and most vividly expressed in Greece, and the very laws by which things are beautiful or ugly were to a great extent discovered there and laid down. The conception of Freedom and Justice, freedom in body, in speech and in mind, justice between the strong and the weak, the rich and the poor, penetrates the whole Greek political thought, and was, amid obvious flaws, actually realised to a remarkable degree in the best Greek communities. The conception of truth as an end to pursue for its own sake, a thing to discover and puzzle out by experiment and imagination and especially by Reason, a conception essentially allied with that of Freedom and opposed both to anarchy and to blind obedience, has perhaps never in the world been more clearly grasped than by the early Greek writers on science and philosophy. One stands amazed sometimes at the perfect freedom of their thought. Another conception came rather later, when the small City States with exclusive rights of citizenship had been merged in a larger whole: the conception of the universal fellowship between man and man. Greece realised soon after the Persian war that she had a mission to the world, that Hellenism stood for the higher life of man as against barbarism, for Arete, or Excellence, as against the mere effortless average. First came the crude patriotism which regarded every Greek as superior to every barbarian; then came reflection, showing that not all Greeks were true bearers of the light, nor all barbarians its enemies; that Hellenism was a thing of the spirit and not dependent on the race to which a man belonged or the place where he was born: then came the new word and conception, '*anthropotes*' humanitas, which to the stoics made the world one brotherhood. No people known to history clearly formulated these ideals before the Greeks, and those who have spoken the words afterwards seem for the most part to be merely echoing the thoughts of old Greek men."

"These ideas, the pursuit of Truth, Freedom, Beauty, Excellence are not everything. They have been a leaven of unrest in the world; they have held up a light which was not always comforting to the eye to see. There is another ideal which is generally stronger and may, for all we know, in the end stamp them out as evil things. There is submission instead of freedom, the deadening or brutalism of the senses instead of beauty, the acceptance of tradition instead of the pursuit of Truth, the belief in hallucination or passion instead of Reason and Temperate Thought, the obscuring of distinctions between good and bad and the acceptance of all human beings and all states of mind as equal in value.*** But at any rate, through calm and storm, she does hold her lights; she lit them first of the nations and held them during her short reign the clearest." (pp. 21—23)

There is another side to the shield; but it was not the writer's business to bring into prominence the defects of Hellenes.

The next essay, that on *Religion*, is from the pen of W. R. Inge, D. D., Dean of St. Paul's. It is well worth attentive reading. "Without what we call our debt to Greece," says the Dean, "we should have neither our

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religion nor our philosophy nor our science nor our literature nor our education nor our politics." (p. 28) It is difficult to exaggerate what Christianity owes to Greece.

"The Christian Church was the last great creative achievement of the classical culture. It is neither Asiatic nor mediæval in its essential characters. It is not Asiatic: Christianity is the least Oriental of all the great religions. The Semites either shook it off and reverted to Judaism purged of its Hellenic elements, or enrolled themselves with fervour under the banner of Islam, which Westcott called 'a petrified Judaism'. Christian missions have had no success in any Asiatic country. Nor is there anything specifically mediæval about Catholicism... outwardly, the continuity with Judaism seems to be unbroken, that with paganism to be broken. In reality the opposite is the fact." (pp. 31, 32). "The clerical profession, in nearly all its activities, is directly descended from the Hellenistic philosophers." (p. 33)

One of the most important events in the history of the human race was the Hellenization of Christianity. Harnack traces three stages in it. Dean Inge, while contesting some of his statements, observes that—"the process....began, in fact, as soon as Christian preachers used the Greek language.....The Logos-Christology, to which he (Harnack) justly attributes the greatest importance is already present in St. Paul's epistle." (p. 35)

He denies that there has ever been a "period at which we can speak of a complete conquest of Christianity by Greek ideas" (p. 36) and makes the attempt to distinguish, first, those parts of current Christianity which are not Greek,.....and then those which.....are Greek by origin or affinity. From his masterly exposition of these two topics we cull this following under the second head:

(1) Philosophy—"The conception of philosophy as an *ars vivendi* is characteristically Greek.....The Hellenistic combination of Platonic metaphysics with stoic ethics is still the dominant type of Christian religious philosophy." (Hence the ceaseless struggle within the Christian Church between the praise of isolated detachment and of active social sympathy.) (p. 45)

(2) The Place of Asceticism in Religion—"Asceticism has a continuous history within Hellenism." "The assiduous practice of self-mastery and the most sparing indulgence in the pleasures of sense are the 'philosophic life' which the Greek spirit recommends as the highest. The best Greeks would blame the life of an English clergyman, professor, or philosopher as too self-indulgent; we often forget how frugally and hardily the Greeks lived at all times." (p. 47)

(3) The Influence of the Greek Mysteries upon Christianity—"Cumont says that the mystery-cults brought with them two new things—mysterious means of purification by which they proposed to cleanse away the defilements of the soul, and the assurance that an immortality of bliss would be the reward of piety."

"The formation of brotherhoods for mystic worship was also an important step in the development of Greek religion. These brotherhoods were cosmopolitan, and seem to have flourished especially at great seaports. (p. 49) "Much of St. Paul's theology belongs to the same circle of ideas as these mysteries. Especially important is the psychology which divides human nature into spirit, soul and body, spirit being the divine element into which those who are saved are transformed by the knowledge of God (p. 50)

There are many other parallels which prove the close connexion of early Christianity with the mystery-religions of the empire.

(4) The Fall of Man—"The biblical doctrine of the Fall of Man, which the Hebrews would never have evolved for themselves remained an otiose dogma in Jewish religion. It was revived in Christianity under Greek influence." (p. 53)

(5) Redemption—"Redemption was brought to earth by a Redeemer who was both God and man. This again was in accordance with Greek ideas." (p. 53)

(6) Immortality—"The maturest Greek Philosophy regards eternity as the divine mode of existence, while mortals are born, live, and die in time. Man is a microcosm in touch with every rung of the ladder of existence and he is potentially a participator in the divine mode of existence which he can make his own by living so far as may be in detachment from the vain shadows and perishable goods of earth. That this conception of immortality has had a great influence upon Christian thought and practice needs no demonstration." (p. 53)

This is the abiding lesson taught by Greek religion:

"What has the religion of the Greeks to teach us that we are most in danger of forgetting? In a word, it is the faith that truth is our friend, and that the knowledge of truth is not beyond our reach. Faith in honest seeking is at the heart of the Greek view of life". (p. 55)

The third essay is on *Philosophy* and it is written by Professor J. Burnet, who has won continental reputation by his two books on *Early Greek Philosophy*, and *Greek Philosophy from Thales to Plato*. We commend the second paragraph to our readers in the hope that some one competent for the task will subject it to a sifting examination:

"The word 'philosophy' is Greek and so is the thing it denotes. Unless we are to use the term in so wide a sense as to empty it of all special meaning, there is no evidence that philosophy has ever come into existence anywhere except under Greek influences. In particular, mystical speculation based on religious experience is not itself philosophy, though it has often influenced philosophy profoundly, and for this reason the *pantheism of the Upanishads cannot be called philosophical*. It is true that there is an Indian philosophy, and indeed the Hindus are the only ancient people besides the Greeks who even had one, but *Indian science was demonstrably borrowed from Greece after the conquest of Alexander, and there is every reason to believe that those Indian systems*

which can be regarded as genuinely philosophical are a good deal more recent still. On the other hand, the earliest authenticated instance of a Greek thinker coming under Indian influence is that of Pyrrho (326 B. C.) and what he brought back from the East was rather the ideal of quietism than any definite philosophical doctrine. The barrier of language was sufficient to prevent any intercourse on important subjects, for neither the Greeks, nor the Indians cared to learn any language but their own. Of course philosophy may culminate in theology, and the best Greek philosophy certainly does so, but it begins with science and not with religion." (p. 58)

To draw the pointed attention of our readers to them we have italicised the two passages which appear to us to be most open to criticism. The statement about the lateness of the genuinely philosophical systems of India is not made offhand; it is only a variant of what Professor Burnet said some years ago in his *Early Greek Philosophy* where we find the astounding assertion (p. 18) that "everything points to the conclusion that Indian philosophy arose under Greek influence."

We reproduce Professor Burnet's concluding observations:

"But the interest of Greek philosophy is not only historical; it is full of instruction for the future too. Since the time of Locke, philosophy has been apt to limit itself to discussions about the nature of knowledge, and to leave questions about the nature of the world to specialists. The history of Greek philosophy shows the danger of this unnatural division of the province of thought, and the more we study it, the more we shall feel the need of a more comprehensive view. The 'philosophy of things human,' as the Greeks called it, is only one department among others, and the theory of knowledge is only one department of that. If studied in isolation from the whole, it must inevitably become one-sided. From Greek philosophy we can also learn that it is fatal to divorce speculation from the service of mankind. The notion that philosophy could be so isolated would have been wholly unintelligible to any of the great Greek thinkers, and most of all perhaps to the Platonists who are often charged with this very heresy. Above all, we can learn from Greek philosophy the paramount importance of what we call the personality and they call the soul. It was just because the Greeks realised this that the genuinely Hellenic idea of conversion played so great a part in thinking and in their lives. That, above all, is the lesson they have to teach, and that is why the writings of their great philosophers have still the power to convert the souls of all that will remain their teaching with humility." (pp. 94-95)

Then comes the essay on *Mathematics and Astronomy* by Sir T. L. Heath, which is necessarily largely technical, and will not, perhaps, attract the general reader, but to students of Mathematics it will prove of the highest interest. After giving a lucid account of the achievements of the Greeks in the domain of Mathematics and Astronomy, the writer brings his survey to a close in the following words:

"Such is the story of Greek mathematical science. If anything could enhance the marvel of it, it would be the consideration of the shortness of the time (about 350 years) within which the Greeks, starting from the very beginning, brought geometry to the point of performing operations equivalent to the integral calculus and, in the realm of astronomy, actually anticipated Copernicus." (p. 136)

Sir T. L. Heath is followed by Professor D'Arcy W. Thomson with his illuminating essay on *Natural Science : Aristotle*. It would be marring its beauty to make any extracts from this brief discourse; our readers must read it through in order to realise how very fascinating a piece of writing on a scientific subject can be.

The next essay is on *Biology : Before Aristotle and after Aristotle*, which is written by Charles Singer, Lecturer in the history of Medicine in University College, London. To the Indian Student it is of the utmost value as giving an erudite but perspicacious account of the progress of the science of Biology among the Greeks, and suggesting many points for comparison and contrast with the achievements of the people of India in the same department of knowledge.

The seventh essay, which is on *Medicine* is also from the pen of Professor Singer. How much a comparative study of Greek and Hindu medicine is a desideratum will appear from the following remarks of the writer which occur on p. 202 :

"It is the distinction of the Greeks alone among the nations of antiquity that they practised a system of medicine based not on theory but on observation, accumulated systematically as time went on. The claim can be made for the Greeks that some at least among them were deflected by no theory, were deceived by no theurgy, were hampered by no tradition in their search for the facts of disease and in their attempts at interpreting its phenomena. Only the Greeks among the ancients could look on their healers as physicians (naturalists, physis=nature), and that word itself stands as a lasting reminder of their achievement."

We have no quarrel with him when he says (p. 248) that "modern medicine may be truly described as in essence a creation of the Greeks", if by "modern medicine" he means "modern European medicine;" but the countrymen of Charaka and Susruta will be reluctant to admit the accuracy of the statement made in the first sentence of the passage quoted above. If Hindu medicine in its most flourishing period were entirely empirical and not based on observation, it could not have had such a long and vigorous career. It has not yet run its course. Even to-day, in this very city of Calcutta, there are *Kaviraj*-es who charge the same fee as the oldest

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members of the I. M. S. And the present writer has tried to show in his own humble way in his *Socratis*, Vol. I, that the spirit of the Greek physician's practice as illustrated by the 'Hippocratic oath' was not far different from that of his Indian *Confrere*.

But after all the essay is a mine of information, and couched in a form which leaves nothing to be desired. We heartily commend it to the distinguished practitioners of the indigenous system who are at the same time graduates of Indian Universities. There is an enormous mass of literature bearing the names of Hippocrates and Galen, the most brilliant stars of Greek medicine; but much of it has not yet been translated into English. Some of the works are available in Arabic versions.

The essay on *Literature* which follows is written by the Editor. The essential qualities of Greek Literature are, according to him, Simplicity, Perfection of Form, Truth and Beauty. It would be labour lost to try to give the gist of this informing monograph containing as it does the nicest appraisal of what constitutes one of the chief glories of the Hellenic people. Those who desire to pursue the subject will find, after going through it, Professor Livingstone's *The Greek Genius, and Its Meaning to us* very helpful.

The ninth essay in the series is named *History*, and it is written by Professor Arnold Toynbee. It is a rapid sketch of the 'plot of ancient Greek civilisation,' and contains a critical estimate of the literary expression of the plot. The writer treats his topic in a novel way, and the essay will handsomely reward attentive perusal.

This is followed by the essay on *Political Thought*, contributed by Professor A. E. Zimmern who has already made his mark by his volume on *Greek Commonwealth*. It is in historical literature and politics that the Greek genius stands in marked contrast to that of India. For we have inexhaustible materials for history, but no history proper, at any rate no history in prose; and not even the wildest admirer of India would venture to place the authors of *Raj-tarangini* and *Mahavanso and Dipavanso*, under the same category as Herodotus and Thucydides; and though there are valuable treatises on politics in Sanskrit, the writers approach the study of the subject from a standpoint fundamentally different from that of the Greek thinkers. Professor Zimmern's essay should therefore be carefully studied by every educated Indian who takes a lively interest in

the present-day political affairs of his country.

Professor Zimmern begins his illuminating survey of the political contribution of Greece by summarising its limitations.

"They arise," says he, "firstly, from a difference of scale, and secondly, from a difference of outlook, between ancient and modern political thought." (p. 322) "Ancient Greece was, for political purposes, a congeries of sovereign states, generally centring round the urban metropolis of a rural district smaller than that of an average English country. The material upon which Greek political thought worked was, therefore, from our modern point of view, not only small but almost Lilliputian." (p. 322) "Let us see what results from this difference of scale. In the first place Greek political thought although (as we shall see) it aimed at *Universality*, at arriving at certain definite laws or conclusions about politics, never succeeded in divesting itself of a certain element of local or national individuality." (p. 323)

"A second result which flows from the small scale character of Greek politics is that we nowhere find an adequate treatment of the problem of *foreign relations*." (p. 326)

In this connection, Professor Zimmern has some very hard words to say about the League of Nations:

"So long as the peoples remain self-absorbed, the governments will continue to conduct their mutual relations on a basis of individual self-interest, and the meetings of the Assembly of the League of Nations will remain what they are at present, not gatherings of statesmen solely bent, each from his own angle and upbringing, on the welfare of humanity, but barterings of politicians who (with rare exceptions) have come to the fair to do the best business they can for their own clients." (p. 327)

"There is a further point to be noted under this head. If Greek thought gives us no guidance in foreign policy, it is no more helpful, except very indirectly, in another difficult reign, that of *industrial policy*." (p. 329)

Anent industrialism, the following extract will perhaps be found interesting to Indian readers:

"When men so diverse as Tagore the Indian sage and Rathenau the German Trust magnate tell us that the disease from which we suffer is 'mechanisation', and that our crying need is for greater simplicity, it seems safe to predict that Plato would not reject the possibility of providing a 'good life' for the modern man in a world divested of most of the rattling and tinkling paraphernalia of which the nineteenth century so plumed itself as the inventor." (p. 329)

The writer sums up the second limitation by saying that

"Whereas modern political thought, like modern thought generally, works from the inner to the outer, from the individual to the state and society, the ancient thinkers habitually work in the opposite direction, setting the interests of the community or state above those of the individual." (p. 329).

Would not the history of India have been different, if the ancient thinkers of the East were of the same mind as those of the West?

"The liabilities thus frankly stated," the writer turns to the assets.

"The first valuable contribution the Greeks made to political study was that they invented it. It is not too much to say that, before fifth-century Greece, politics did not exist. There were powers, principalities, governments and subjects, but politics no more existed than chemistry existed in the age of alchemy * * * Rameses and Nebuchadnezzar, Croesus the Lydian and Cyrus the Persian, ruled over great empires; but within their dominions there were no politics because there were no public affairs. There were only the private affairs of the sovereign and his ruling class." (pp. 331-2)

It might be incidentally remarked that if Professor Zimmern's view were correct, there were no politics in ancient India outside the autonomous republics.

"The Greeks having made clear to themselves that public or common affairs existed, sat down resolutely to study them." (p. 332)

"Let us dwell for a moment on the attitude of mind in which the Greek citizen approached political problems. He was both a Conservative and a Radical; or rather he brought to politics the best Conservatism together with the best Radicalism. He was a Conservative because he revered tradition and recognised the power and value of custom. None of our modern conservative writers and defenders of the existing order, not Burke himself or Bismark or Chateaubriand, had a deeper sense than the Athenian for those unwritten ordinances whose transgression brings admitted shame. Athens was a Conservative democracy." (pp. 334-5)

"But, within these well-recognised limits, the Greek citizen was a Radical; that is to say, he was ready to apply his reason to public affairs without fear or prejudice. He loved straight and sincere thinking; he tried hard to face the real situation before him and not to be clouded or led astray by side-issues or inhibitions." (p. 336)

"This leads on to a further reflection. The Greeks in their political thinking, were essentially realists, rather than idealists. This is true of all Greek writers, even those who, like Plato, starting from the market-place of Athens, lead us up to a Utopia in the clouds. They were realists in that they based their political studies on the world as it is and human nature as it is, rather than on some personal and fanciful conception of what man and the world ought to be. To put it in other words, they are realists because they are psychologists, because they applied the psychological method to political problems." (p. 336)

"The cardinal merit of the Greek political thinkers, as of the Greek contribution as a whole" was this: "They saw all problems: but saw each in its place within the larger whole. They saw life steadily and saw it whole." (p. 342)

Our resume of the essay has run into disproportionate length: this is because we consider straight and sober political thinking as the need of the hour.

The last two essays are on Greek Art and Architecture. They will specially appeal to fairly equipped art-critics; this does not mean that they are devoid of interest for those

who have not made a life-long study of these subjects; the points dealt with are presented in an easy and enjoyable style, and the essays are not cumbered with avoidable technicalities.

The penultimate monograph, *The Lamps of Greek Art*, is from the pen of Professor Percy Gardner. He finds in Greek art eight notable features: (1) Humanism, (2) Simplicity, (3) Balance and Measure, (4) Naturalism, (5) Idealism, (6) Patience, (7) Joy, (8) Fellowship. The whole production is an elaboration of this thesis.

The new school of Indian art will take exception, and rightly, to the following sweeping statement of Professor Gardner:

"But for ancient Greece, the art of Europe would to-day be on much the same level as the fantastic and degraded art of India." (p. 354).

But we have no hesitation in calling the attention of those who pursue "art for art's sake" to the grave pronouncement of this distinguished student of Greek art on a question of vital importance:

"In our schools and colleges, until quite lately, the religion of the New Testament and the tradition of the Greek and Roman classics have gone together, the one preserving us from superstition and materialism in religion, the other making war upon the inherited barbarisms and brutalities which we have from our not very distant ancestors. The spirit of anarchy in religion would persuade us that there is no divine sanction for goodness and no eternal stamp on vice, that morality is a matter of convention which every society and every nation has a right to invert if it judges such inversion in the line of its interests. The spirit of anarchy in art proclaims that all the works of nature are equally beautiful or equally ugly, that nothing which exists is unfit to be represented in our galleries and public places, that so long as a picture or a statue arouses a sentiment it does not matter whether the sentiment be one of delight and aspiration or one of horror. If once the idea of beauty as the end to be aimed at be expelled from art, art sinks like a stone to the bottom of the sea. Some people are ready to tolerate any monstrosity in art, however remote from nature, however offensive to decency, however repugnant to humanity. The whole artistic inheritance of the race from the day when men began to climb out of barbarism is liable to be thrown away by an age which has unbounded confidence in its own wisdom." (pp. 394-5)

The last essay, that on *Architecture*, is written by Sir Reginald Blomfield. It is impossible to convey any idea of it in a short space: it must be read whole in order to be enjoyed and appreciated. Scholars who are conversant with ancient Indian architecture will find much food for thought in it.

The essays on Natural Science, Medicine, Art and Architecture have an adequate

number of beautiful illustrations which have considerably added to their charm.

We shall conclude this lengthy review with a humble suggestion: there ought to be a book like this on India. If we have not yet had a volume of essays entitled the *Legacy of India*, the reason is not that there is a

lack of writers who are fit to undertake the task, but that literary collaboration is still in its infancy in this country. May we hope that either the premier Indian University or the *Vishva-Bharati* will take up the work?

RAJANI KANTA GUHA

THE SCIENTIFIC USE OF WOOD

By K. N. CHATTERJI, B. Sc. (LONDON), A. R. C. S. (LONDON), TECHNICAL CHEMIST
AND CHEMICAL ENGINEER.

THE wealth of a country is measured in the terms of its natural resources, and the wealth of a nation in the efficient and economic utilisation of its natural wealth. The efficiency consists in getting the highest possible return, and the economy in the least wasteful exploitation.

A nation's place in the scale of material civilisation—with which alone we are here concerned—depends on these alone, for wealth and efficiency are the twin watchwords of progress and civilisation means progress.

The natural resources of a country consists principally of its mineral, forest and agricultural wealth. And the greatness of a nation depends upon how much it gets, in the shape of useful commodities, in proportion to the total content of the stores of wealth in its possession in the shape of these resources.

It is impossible to discuss in full the position of India in these respects, in the course of a single article, and besides that belongs more properly to the sphere of an economist. But it is apparent to all that, high as the place of India may be amongst all the countries of the world in regard to her natural wealth, low indeed is her position—and that of her peoples—when the considerations of efficiency and economy are brought in. For inefficiency and waste are rather the rule than the exception in all such matters in this country. An appalling waste of valuable minerals, due to faulty methods of mining and mineral production, waste of forest products due to primitive methods of forestry and ignorance of scientific methods of wood utilisation, and waste of many other kinds, are to be seen everywhere.

These are subjects for specialists to discuss, but one may be excused if he tries to draw the attention of others to this state of affairs in the hope that some improvements may take place.

It is proposed to describe, as concisely as possible, the scientific utilisation of wood, in this article. All points cannot be covered, but the writer will attempt to show up the points where the maximum of waste takes place.

The general plan of putting to use the various parts of a tree is given in the following list. Needless to say, not all trees can be utilised economically in all the details as shown. For example, in the case of Sal (*Shorea robusta*) the timber is valuable but its bark is not much used; in the case of the India Rubber tree (*Ficus elastica*) the latex is valuable but nothing else. But the attempt should be to try and find out uses for everything, as the less the waste the more is the gain.

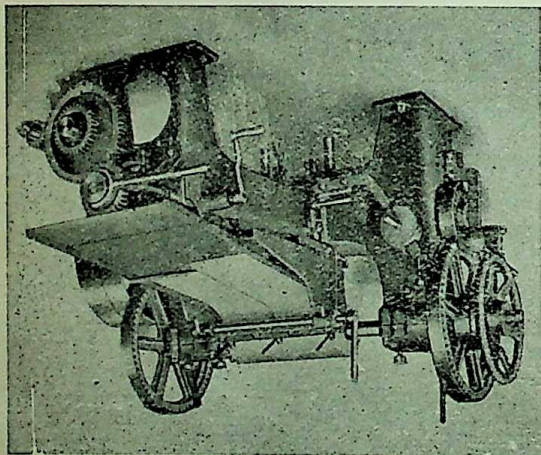
If all the items on the list be taken in order it can easily be seen how far the utilisation of forest products is carried on efficiently in this country.

ITEM I. BARK :—Hardly much technical use of bark as a tanning material is made on scientific lines in this country. The collection is made in the crudest way possible and no attempt is ever made to replenish the depleted forest areas. The result is that the collection has to be made further and further from the lines of transport. Very little is done in the way of tanning extract production, the chief reason being that no one aims at export and at home most of the tanneries use the chrome tanning method. As regards the production of medi-

cinal extracts or drugs, the Government factories are the only ones in that line, although there is sufficient scope for work in this direction with every hope of profit.

ITEM II. TRUNK WOOD:—This is the only part of a tree that is at all utilised to any great extent here. But even in this line there is a great deal of waste, as the method of timber extraction is very faulty, excepting in the case of very valuable timber, such as Teak or Sisu. Added to that is the factor of ignorance and the stupid conservative nature of the timber-user in this country, because of which a good many useful sources of timber are either neglected or else used only as fuel. For example, the furniture-maker—and for that, the furniture-user—will use only Teak and Sisu of all local timbers, though there are many others, equally as good for their purpose, available at a very much lower price. For example, *Adina Cordifolia*, *Terminalia Manii*, *Terminalia Bialata*, and a host of other trees are neglected in this way. Thus while some are being cut down to the point of extinction—the price going up all the time—others are not touched at all. Sal and Padauk are used for sleepers only, whereas both of them could be used as furniture and building timber.

When other channels of the utilisation of timber are looked at, the case is still more



Veneer Peeling Machine

hopeless. Veneer peeling is hardly done at all, one European firm being alone in the field, although abroad that is one of the main uses of timber. Production of three or five ly wood—in which thin sections of wood are glued together (and, in the latest method,

stitched together with linen thread as well) in such a way as to cross the direction of grain between each successive layer—is a vast industry abroad. A thin piece of three-ply board is as strong as a much thicker piece of the natural wood planking and has the further advantage of being equally resistant to stresses in all directions, thus showing a three-fold increase in efficiency in being lighter, more resistant and more economical from the point of view of the amount of timber used in the work. The only disadvantage is in its being vulnerable to moisture in excess, so that when it is intended for use under conditions of exposure to moisture, a special system of varnishing or enamelling is necessary to make it wet-proof. The use of veneer, made from valuable wood, in furniture making is so well known as to need no special description. Such furniture is not made in this country, as it does not very well stand the local climatic and weather conditions, but there is every chance of such articles being good exportable commodities, if well designed and finished.

When we turn to the question of soft woods, the wastage and the non-utilisation factors assume gigantic proportions. Firewood or, at the most, cheap household goods are all the use they are put to. And yet, if properly used, they become one of the most valuable sources of income that a nation may possess. Two gigantic industries, namely paper and match, and a great many subsidiary ones depend almost entirely on the supply of soft woods (coniferous timber preferably).

Wood pulp, which is the basis of almost 90 per cent of all the paper produced in the world, is obtained from soft woods. There are two processes used mainly, the mechanical process and the chemical one.

In the mechanical process the timber is cut up into short pieces about two feet in length, and after cleaning and stripping off the bark, is ground by mechanical grinding into a fibrous pulpy mass. The grinding machine consists of a large grindstone about 54 inches in diameter and 27 inches thick. This rotates inside a casing at a high speed. A number of pockets form part of the casing and into these pockets the pieces of wood are thrown in. The grindstone revolving at a high speed rubs off a finely ground mass of pulp from these pieces of wood. This pulp is carried off the surface of the stone by a current of water which is played on it.

In the chemical process the above-mentioned billets of wood are further cut up

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into chips about half an inch thick and an inch square. These bits are boiled under pressure, in specially constructed boilers, with chemicals—either caustic soda or acids, entailing the use of sulphurous acid. By this treatment the resinous and non-fibrous portion of the wood is taken out, leaving the fibrous mass (known to the trade sometimes as cellulose) behind in a fairly pure state.

It is impossible to give even a summary, in the course of this article, of the processes involved in the production of wood pulp. That is a highly specialised industry requiring an enormous amount of capital and at the same time a very high degree of efficiency in order that the producer may compete with the existing suppliers. The demand, on the other hand, is constantly on the increase and vast quantities are consumed. A group of three London newspapers in 1920 consumed over 50,000 tons of wood pulp in a year. Wood pulp enters into the composition of almost all the varieties of paper in ordinary use.

There is a common mistaken idea that only the cheapest inferior paper is composed of wood pulp and higher grades contain none or very little of it. The following table of the compositions of modern printing papers will show how erroneous that belief is. Of course, mechanical wood pulp can be used only in the manufacture of cheap and inferior grades of paper only. But good chemical (sulphite) pulp is certainly equal, if not superior, to esparto grass pulp.

COMPOSITION (FIBROUS) OF TYPICAL PAPERS

Paper	Fibrous Content	
	Esparto	Sulphite
Heavy Imitation Art	80 per cent	20 per cent
Imitation Art	90 "	10 "
High-class Art	45 "	55 "
Antique wove printing	95 "	5 "
Esparto printing	80 "	20 "
Sulphite printing	—	100 "
Common Art	90 "	10 "
Common news	10 "	90 "
High-class news	80 "	20 "
Cartridge	99 "	1 "

With regard to the position of India in match industry the reader is referred to an article that appeared in this Review in June, 1923.

So it is seen that as far as the utilisation of timber in bulk is concerned, this country has certainly progressed beyond the primitive stages but is *hardly* in advance of the medieval.

ITEM III. Next come the fruits and fruit

products. All the uses to which fruits are put may be summarized in a few words—eating (when possible), buying and selling! There are lemons and citrons grown in enormous quantities here, but no citric acid is produced and hardly any preserves. There are olives in plenty but no olive oil; Nux Vomica grows wild all over the South, but not an ounce of Strychnine is produced. The only shining exception is in the case of cocoanut, where some oil is produced; but even there the amount that is exported as copra is out of all proportion to the amount expressed for oil, considering this is the homeland of the article.

Myrobalans are mainly exportable articles of commerce. A factory was started near Ranigunge for the production of extracts from myrobalans. Let us hope that it still exists, although it is a foreign capital concern. And the same is the case with many other articles of the same type.

ITEM IV. SCANTLINGS:—Boughs, branches and all such parts of the main growth in a tree which are not convertible into sizable timber are known as scantlings.

This is the item with regard to the utilisation of which this country is most backward. Considering the immense forest areas in the land and the fairly extensive scale on which timber extraction is being done here, it is a shame that such a waste should go on, specially if the value of the commodities that could be produced be taken into consideration.

With the sole exception perhaps of Teak wood, all scantlings obtained in this country are either left to perish as waste in the forests or else used as fire wood or for charcoal production. At present there are only two factories, both Government-owned,—one Imperial and the other Mysore State—where these are scientifically used for production of charcoal and valuable bye-products.

It is intended in this article to describe the process of utilisation of scantlings in a scientific way and the industrial possibilities thereof. The process is known technically as that of the Destructive Distillation of Wood.

ITEM V. As regards special products, the only two that are produced here on a commercial basis are Turpentine and Rosin at Dehra Dun and sandal-wood oil at Mysore. The scientific and commercial production of gums (such as India Rubber, Gutta Percha, etc.), Resins, Balsams, etc., has a vast field, too great to be described in detail here. This much can be said that precious little is done

in this country either in the way of economic production or of utilisation.

The Destructive Distillation of Wood.

In wood-distillation only such parts of a tree are used as cannot be utilised as timber, either owing to smallness of size or to the coarse nature of the structure. These parts are generally known as scantlings in the trade and consist of the boughs, branches, etc., of a tree that are lopped off the main trunk during the trimming of the log. In certain districts charcoal-burners use these as the basis of their trade; elsewhere the only use found for them is that of firewood. Considering the amount of valuable chemicals that could be got out of this "waste product" or rather "wasted product"—and also considering the economic importance of these chemicals, the use to which they are put can only be regarded as being wasteful in the extreme.

It might be thought that this industry is a minor one, and that its importance is not such as to weigh very much in the scale of a country's economic welfare. But the following statistics would show how mistaken that idea would be.

Before the war, the amount of capital sunk in this industry alone in Europe amounted to about £ 40,000,000. The United States of America had a somewhat bigger amount invested. This should be sufficient to establish the right of such an industry to be considered as an important and valuable factor in the well-being and progress of a country. By the wealth that is won thus from waste material, by the undeniable technical importance of the products it puts on the market, by the amount of employment it gives to both the highly trained scientist and the raw untrained labourer, its claim to be called a "Key Industry" has been put beyond challenge.

THEORY OF THE PROCESS.

The chemical compounds that go towards the formation of the tissues of a tree are of a very complex nature. It is impossible to describe within the limits of a magazine article any group amongst them in detail.

As is well known, these tissues are built up from cells containing an incrustated matter. The walls of these cells are formed chiefly of substances generally known as cellulose bodies. The inner material is of a complex nature. M. Payen found four principal compounds in this body, which he named Lignose, Lignine, Lignone and Lignorse. These bodies are all insoluble in water and soluble in potash and

soda. Lignine and Lignorse he found to be soluble in alcohol as well. These bodies have more hydrogen in their composition than cellulose.

The cellulose bodies of the exterior parts of the cells are also of different kinds. They are almost all isomeric bodies, that is, their chemical composition is the same in most cases. M. Fremy found a great many of these isomeric bodies in plant tissues, the principal ones being Xylose, Paraxylose, Fibrose, Médullose, Dermose, etc.

Besides the above, there are others, as for example, Pectose, which is almost always present with the cellulose bodies in the tissues of plants.

The chemical composition of cellulose has been found to be

Carbon—	44'4	per cent.
Hydrogen—	6'2	" "
Oxygen—	49'4	" "

100'0

Whence the empirical formula, $C_6 H_{10} O_5$, that has been given to it. But in view of the chemical determinations that have been made the empirical formula is regarded as indeterminate and as a rule the formula ascribed to cellulose is— $n.(C_6 H_{12} O_6)$.

The most typical article that can be regarded as cellulose is bleached cotton fibre, the bleaching agent having removed the associated substances.

The substance of the ground tissue of woods is formed by a group of bodies known as Lignocellulose. The simplest type of this is the Jute fibre, which is the lignified bast of the Jute plant. By chemical means the lignone ($C_{19} H_{22} O_6$) can be separated from the cellulose in it.

The chief components of plant tissues are the following:—

Cellulose bodies,
Epiangiotic bodies (covering the cellulose membranes),
Pectose and its derivatives,
Cutose (in the bark),
Suberin (in the suberic cells),
Mineral matters.

If a piece of wood be analysed chemically without any reference to the different parts of its body, that is, taken as a whole and not in different units, it is found that the elements that chiefly enter into the composition of it can be sharply differentiated into two sections, namely, the combustible part and the ash.

The combustible part is composed mainly of the elements carbon, hydrogen, oxygen and nitrogen. Carbon constitutes from 48 to 50 per cent of the body of the dry wood, hydrogen 5.5 to 7 per cent, oxygen 43 to 45.5 per cent and nitrogen, 5 to 2 per cent. The ash consists of alkaline and alkali earth bodies chiefly, such as Potash, Soda, Lime, Magnesia, etc., with small amounts of other bodies.

From the above a fair idea can be obtained about the composition of wood. The only substance that has not so far been mentioned is water, that is mechanically held in the plant tissues and pores. In some timbers the amount of water thus held amounts to 60 per cent of the total weight. The water content varies considerably with the seasons. Completely freed from water the composition of wood may be approximately taken as:—

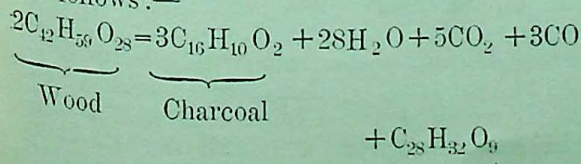
Carbon	50	per cent
Hydrogen	6	" "
Oxygen	42.5	" "
Ash	1.5	" "

When wood is subjected to destructive distillation by heating without contact of air, these component bodies forming the wood, start splitting up or decomposing. Of what happens exactly no details can be given with any certainty.

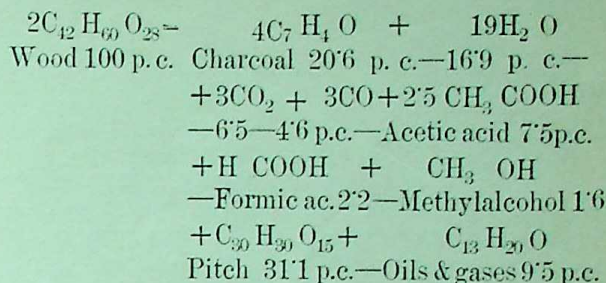
It is known that when cellulose is similarly heated up to 250° C and beyond, an extremely complex group of reactions follow. The products of the reactions are on an average as follows:—

- Solid 30 per cent—(charcoal);
 - Liquid 50 per cent—acetic acid (2 per cent), Methylalcohol (7 per cent), acetone, furfural (12 per cent);
 - Gaseous 20 per cent—chiefly CO and CO₂).
- With Ligno-cellulose similarly a very complex set of reactions follow which give results similar to the above, with the addition of Methyl furfural and Methyl and methoxy derivatives of Pyrogallol.

Klar, perhaps the greatest authority on the subject of wood distillation and allied industries, represents the decomposition of wood in the process of destructive distillation as follows:—



According to Klason the reactions are:—



It is evident, therefore, that the distillation products of wood are chiefly derived from the cellulose group and from lignone and similar compounds. Therefore it follows that the harder the wood the more valuable are its distillates. The one exception is in the case of pines, which yield less distillates than softer woods.

In the case of coniferous woods a good deal of Turpentine and Rosin is given off. But where these articles are chiefly sought after, the method of distillation and the apparatus are different from what are in use ordinarily.

THE PROCESS AND APPARATUS.

The main principle underlying the process of destructive distillation of wood is the well-controlled application of heat to the wood under treatment with the least possible access of air to it.

Under the prolonged action of heat, the tissues forming the body break up, as has been shown previously, yielding a large quantity of solid, liquid and gaseous products.

The process varies according to the nature of the products desired as the result of the distillation. If, for example, metallurgical charcoal is the chief objective, a fairly high temperature is necessary, which means better charcoal but a poorer yield of volatiles. If volatile products are the main objective, low temperature distillation has to be done, which produces a lower grade of charcoal but at the same time gives a much higher yield of volatiles.

The distillation is as a rule done in closed retorts, made either of metal or of firebrick and masonry. In the former case the retorts can be made portable, which is impossible with masonry retorts.

The retorts are of various sizes and shapes. The usual type consists of three or more chambers, built of firebrick and masonry. There

are vaults at the bottom constructed of refractory material where the firing is done. This is so arranged that there is an uniform degree of heating over the entire range of retorts taken as a whole. But the firing point being directly under the centre of the retorts, the hottest point naturally is there.

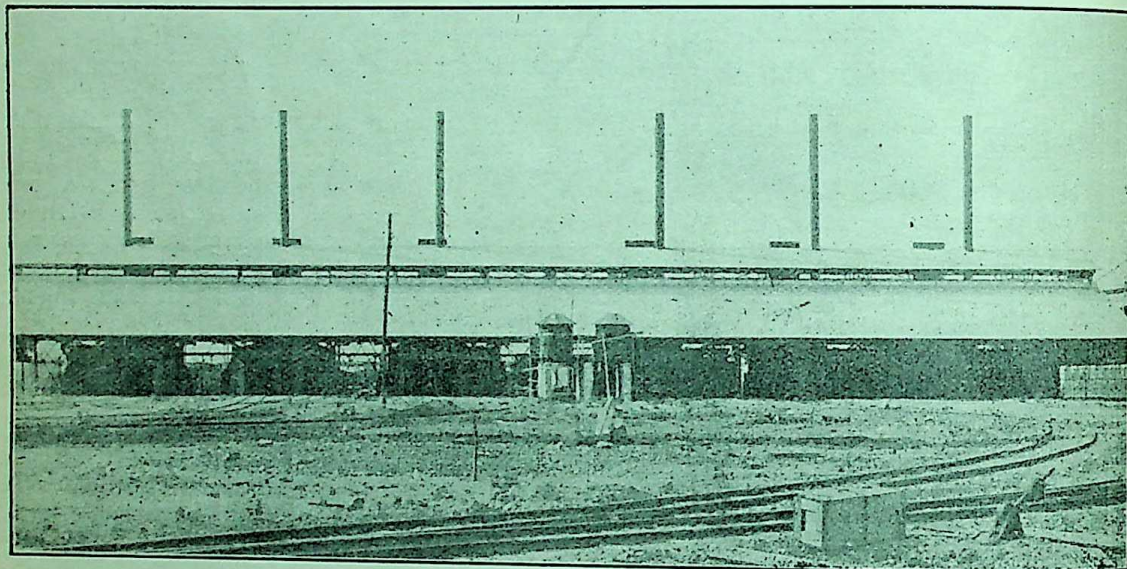
The charging is generally done by means of all steel or iron cage waggons which are loaded up with billets of wood outside the furnace.

These waggons run on rails that lead into these chambers. As a rule about three of these waggons are led in at a time in each

The solid and liquid products are separated into different components by means of apparatus that will be described later on.

In order that the distillation period may be shortened, an exhausting arrangement is usually attached on to the delivery pipes from the retort vents.

At the beginning only water with a very small amount of carbonic acid gas and some combustible gas comes over. By the time the chamber has been heated up to about 150°C almost all the water is exhausted. After that a mixture of non-condensable gas with



DISTILLATION PLANT

Showing arrangement of lines in front of the battery of retorts (Mysore State Plant)

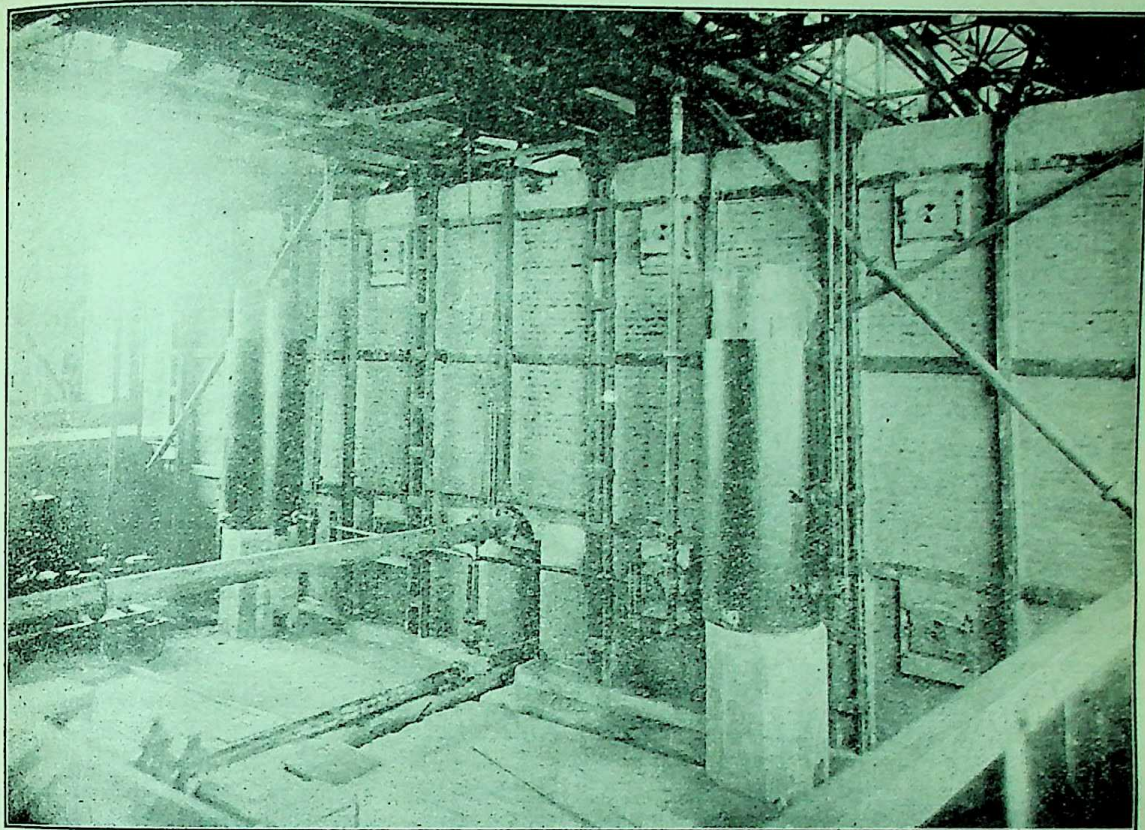
retort. After the charging has been done the chamber is hermetically sealed by means of iron doors that close it completely. Then the chamber is heated up slowly in order that the wood may not disintegrate owing to sudden heating.

The wood starts decomposing slowly first, the rate of carbonisation being gradually accelerated.

The products of distillation are led out of the chamber by means of suitable vent or vents that are situated at the top. The liquid and solid portions are trapped by suitable means. The gaseous products are usually led back to the furnaces, after being scrubbed and cooled in order that all available condensable matter be extracted from it. After which the only use it could be put to is to help heating up the retorts.

acetic acid, methyl alcohol, acetone, etc., starts coming over, together with a lot of a watery mass of tar until the temperature gets in the neighbourhood of 100°C . Beyond 300°C the distillate consists mainly of tar.

The delivery pipes from the vents at the top of the retort are generally of a very wide section in order that there may be no choking up due to the tarry mass distilling over. The delivery pipes lead to a tar separator from which the distillate passes into a series of copper coils cooled with water. The distillate partially condenses here. The condensed part is drawn off into suitable receptacles and the non-condensable gases go back to the furnaces underneath the retorts as said before. On the way, there is a water seal interposed so as to prevent the fired gas from firing back into the furnace.



Back View of Distillation Retorts Showing firing arrangement

There is usually a bye-pass along which the non-condensable gases may be let out into the open air. The reason for this is that at the beginning the gases come out in a pulsating movement, the pressure inside the retort not being enough to maintain a steady current of gas. As there is a likelihood of a series of explosions taking place, if such a pulsating stream of gases be fired, therefore at the beginning of the operation the gas is allowed to escape into the atmosphere.

The entire operation usually takes about 12 hours for completion.

At the end of the operation the hot mass of charcoal, still loaded in the steel cage waggons is drawn out and allowed to cool off in enclosed iron cylinders. If kept in open air the hot mass starts oxydising rapidly and eventually bursts into flames.

The separated mass of tar is distilled much in the same way as coal tar. It is rich in various substances such as hydrocarbons, high boiling phenols such as paracresol, guaiacol, kreosol, pygallic esters, fatty acids, etc.

The condensed liquid mass from the copper coil condensers, is added on to the supernatant liquid mass which usually separates out from the wood tar on standing. This is known collectively as pyroligneous liquor, and consists of a watery solution of acetic acid, methyl alcohol, acetone and small quantities of other substances such as propionic, butyric, formic and other acids, methyl acetate, allyl alcohol, furfural, phenols, amines, ketones, etc., and also a fair amount of tar partly dissolved and part in suspension.

The treatment of all the above for separation into components and purification will be described later on. It may not be out of place to go into the preliminaries of such a concern here.

PRELIMINARIES OF SUCH A CONCERN.

It is evident that the first consideration in this case is an abundant supply of cheap wood. Water-borne wood is not suitable, because during the long seasoning (about a year) and drying that the timber has to undergo previous to distillation, a lot of decomposition

takes place which means lowering of the products both in quantity and value.

A twenty years' supply within easy reach of the factory is all that is essential. Of course a larger supply is an advantage. Generally twenty years are enough for the replanted saplings to grow up to a suitable size for distillation.

An abundant supply of good water is also a necessity, or else elaborate arrangements for water recovery and cooling have to be done, which adds considerably to the initial outlay. Coal and lime (as free as possible from magnesia) should also be available easily.

For the disposal of the products, easy and cheap means of transport to markets where the charcoal could be disposed of, should also be available. Otherwise the charcoal is likely to remain as a dead load. Of course it could be used up in firing the retorts, but that would be an uneconomic procedure.

The other products being comparatively valuable in comparison with their bulk, can stand freight charges over a fairly long distance, and therefore can be despatched to the best markets for disposal.

(To be continued)

SOME REFLECTIONS ON THE UNIVERSITY OF CALCUTTA AFTER THE DEATH OF SIR ASUTOSH MOOKERJEE

By J. N. MUKHERJEE D. SC. (LONDON), *KHAIRA PROFESSOR OF CHEMISTRY*
AND
S. K. MITRA, D. SC. (CAL. AND PARIS), *KHAIRA PROFESSOR OF PHYSICS.*

AT a critical juncture in its history, the University of Calcutta has lost the guiding and masterful influence of Sir Asutosh Mookerjee. Every body feels that the void cannot be filled up and the public have reasons to be apprehensive of the future of the University. In a country where educated public opinion of the type that is necessary to intelligently criticise and guide educational policies scarcely exist, the loss of one who was undisputedly the greatest educationist in the land is a severe blow to the cause of education.

The loss will be the more felt at a time when certain urgent matters of university reform are about to be taken up. We are referring to the University Bill in particular. The members of the University staff or the general public are at present in the dark about what is happening. Of course it may be presumed that when the committees that are deliberating have finished their labours the public will have an opportunity of discussing their reports when they come out. We are perhaps voicing the general feeling that in the absence of Sir Asutosh Mookerjee the proceedings of these committees should have a wider publicity than they had hitherto with a view to create public confidence in their deliberations. Is it too late to so modify the

personnel of the committees as to include some representatives of the teaching staff of the University and some educationists of note so as to partially make up for the loss of the sound advice of Sir Asutosh? We the teachers do feel that some such step is necessary. It cannot be denied that there are in the University staff men who are as much qualified and have as much right to be heard as there are elsewhere.

The most important question agitating the mind of the public may be summed up in one sentence: "Why is it that our graduates after their university education are as helpless as any body can be in the struggle of life?"

As has been pointed out in the *Modern Review*, Sir Asutosh wrote in the *Mysore Economic Journal*—"The waste of the finest human material involved in the present system is truly appalling." We know indeed, how much he was thinking of so recasting the under-graduate education, specially the science curricula as to provide a more suitable and up-to-date training.

It cannot be denied that the question raised above is one of supreme importance to the public in general which must be answered and solved by those who profess to be educationists or who have the facilities

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and power to guide educational policy. A system of education and also people who have the privilege of initiating and working it can only justify themselves in the public eye by providing a satisfactory solution of this problem. Though the problem is certainly not so simple, we do not doubt that a solution is possible. We have the great experience of the West to draw upon and these are after all problems which have been more or less partially solved in other countries. All that is needed is an active co-operation between men who are really competent to have a say in the matter and those who have the privilege of giving effect to the recommendations of the educationists. We shall discuss the various aspects of University reform from time to time, and we might remark that the report of the Sadler Commission offers a basis for such a solution.

The public and specially the guardians ought to be wary and to demand full value for the money that they spend on their young hopefuls. Ultra-educational considerations ought not to stand in the way of necessary reforms. We have to learn a lot from the difficulties and the experiences of the recently constituted universities. As an instance of what may happen if the public are not sufficiently watchful, we might mention the case of one of these newly established Indian Universities where it has been decided (we are told) to abolish the post-graduate classes in physics and in chemistry! We find it

necessary to point out that the post-graduate classes of most Indian Universities carry on the teaching of the Honours course of British Universities. So that the abolition of the post-graduate classes really means that we have institutions in India which go by the name of Universities but which provide only for pass training in subjects like physics and chemistry. It has been suggested that a particular University ought to afford facilities for university training in a particular subject only; this is an instance of university specialisation with a vengeance. It is perhaps possible in India only (but we hope excepting Calcutta) that such a proposal can be really seriously discussed and tolerated. There are some subjects for which education of the university standard must be provided in any modern University and specialisation is possible only in the less important groups. We shall deal with this question more fully in a separate article, where we intend to discuss the intimate connection between research and education in modern Universities and its role in the industrial development of the country.

The task before those who take any interest in the affairs of the University is to keep a watchful eye on the developments that are likely to take place in the near future and to ensure that the structure which Sir Ashutosh raised for the ADVANCEMENT OF LEARNING be fully consolidated.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH.

SATYA-PRATISHTHA OR ESTABLISHMENT OF TRUTH: By an Indian seer. Translated from the Bengali by Manmatha Nath Chatterjee. Published by J. K. Gu, Sadhan Samar Office, 98-1 Beniatola Street, Hailchola, Calcutta. Pp. 63. Price 4 as.

Suggestions practical; ideal very high.

RAO SAHIB V. MAHADEVA AIYER: By Rev. L. Lacombe S. J. Published by Catholic Truth Society, Trichinopoly. Pp. 116. Price 6 as.

A short biography of Mahadeva Aiyer. He belonged to a Brahmin family and afterwards embraced Christianity.

Singh Collection, Hailchola. CHEMISTRY AND PHYSICS. Vol I:

By G. E. Sutcliffe. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 320. Price Rs. 3-8.

The author tries to prove that 'the facts and theories of Western Science and occult research' may be co-ordinated and that scientific truths may be or have been deduced from theosophical occultism.

THE WHEREFORE OF THE Worlds: By Paul Richard. Translated from the French by Aurobindo Ghose. Published by S. Ganesan, Triplicane, Madras, S. E. Pp. 120.

It contains 12 chapters, viz. (i) The Unknown, (ii) In the Beginning, (iii) The Uncreated, (iv) Wherefore the World, (v) The Creative Principle, (vi) The Desire to Be, (vii) The Primary Data of Being, (viii) The Synthesis of Movement (ix) The Absolute Manifestation, (x) The Absolute of the Being, (xi) The Second Genesis and (xii) Love the Creator.

In these essays, the author has tried to develop a form of monistic philosophy. The ideas of the author have been rendered in clear and delightful English.

THE SACRED BOOKS OF THE HINDUS:—Nos. 176—178 (Feb.—April, 1924). Volume XXVII. Part 4. The Mimamsa Sūtras of Jaimini. Translated by Pandit Mohan Lal Sanyal, M. A., LL. B. Published by Sudhindra Nath Vasu, at the Panini Office, Bhuvaneswari Asrama, Bahadurganj, Allahabad. Pp. 335—598. Price Rs. 4-8. Annual Subscription—Inland Rs. 13.

This volume contains the last 13 sūtras of VI. 3, and also VI 4, and the Seventh, the Eighth and the Ninth Chapter of the Mimamsa Sūtras. Being well edited and translated.

A STUDY ON MATHURANATHA'S TATTVA-CHINTAMANI-RAHASYA: By Saileswar Sen. Pp. 66.

The author studied Navya Nyaya under Pandit Sitanath Sidhanta-bhusana and went to Holland to prosecute research Studies in Hindu Philosophy under Prof. Dr. B. Faddegon.

The aim of this book is to illustrate Mathuranath's style and method by the translation and analysis of a portion of his commentary on Gangesa's Vyapti-pancakā.

The book is divided into 5 parts. The first part is the introductory chapter and in the 3rd section of this Introduction the author has given an English translation of the Vyapti-pancakā and in the fourth section has discussed problem raised in the Vyapti-pancakā rahasya.

The second part deals with the chronology of the Navya Nyaya.

In the third part the author has explained the technical terms of the Nyaya Philosophy.

In the fourth part he has translated a portion of the Vyapti-pancakā-rahasya and in the fifth part has analysed the portion translated.

The book is highly technical and the author has freely used logical symbols.

It is a very useful publication.

Bengali Students are referred to Vyapti-pancakā with Mathuri Dīdhiti annotated and translated by Pandit Rajendranath Ghosh (pp. 124—480).

THE SCIENCE OF EMOTIONS: By Bhagavan Das. Third edition revised and enlarged. Published by the Theosophical Publishing House, Adyar, Madras. Pp. XXXVI & 556. Price Rs. 5.

The first edition was published in 1900, the second edition in 1908, the third edition is twice the size of the second and three times that of the first.

The book is divided into 12 chapters under the following headings—(i) Preliminary remarks on the analysis and the classification of the emotions, (ii) The factors of Emotion, (iii) (A) The essential nature of Emotion and (B) on the nature of desire and its relation to Emotion, and to pleasure and pain. The definition of emotions and the principal Emotions, and their elements, (v) The subdivisions of principal Emotions, (vi) Certain possible objections, (vii) Emotions and character, or virtues and vices, (viii) Complex Emotions, (ix) The correspondence of Emotions, (x) Emotion in Art, (xi) The place of Emotion in human life and its pabulum, (xii) The high application of the science of the Emotions.

The book is based on Hindu Metaphysics. The author has drawn his materials largely from Hindu Philosophy, Hindu Scripture and other branches of Hindu Literature. But he has not ignored European Psychology. His comparison of Hindu ideals with the ideals of Western philosophers is very interesting.

The book is recommended to those who take an interest in the subject.

MAHESCHANDRA GHOSH

HEBER'S INDIAN JOURNAL:—A selection, with an Introduction by P. R. Krishnaswami. Humphrey Milford, Oxford University Press, 1923. With a frontispiece.

This book has become classic and famous for the beautiful and faithful pen-pictures of the places, persons and events of the India of Heber's days. This book was reviewed at great length in our Review. So we need not dwell upon it again in detail. This book is indispensable to students of Indian History.

From Manger to Cross—the Story of the World-Famous Film of the Life of Jesus: By Henderson Bland who represented the Christus. With a Message from the Bishop of London and an Appreciation of J. M. Bullock, LL. D., Editor of the Graphic. Hodder and Stoughton Limited, London. Illustrated.

In this book has been described how the scenario of Jesus's life-history was taken in the countries where the events are supposed to have happened actually, to give the scenario a local atmosphere. The description of the process and progress of enacting and photographing the story is interesting.

A STUDY IN HINDU SOCIAL POLITY: By Chandrar Chakravarty. Published by Ramchandra Chakravarty, M. A., 58 Cornwallis Street, Calcutta. 293 Pp. 4s. 6d. net. 1923.

In this book the author has brought together the materials with which he intended to write a cultural history of the Hindus but the idea of writing which he abandoned after reading R. C. Dutt's *The Civilization in Ancient India*. However, these hastily drawn sketches of the ancient cultural history of Hindu India are interesting and valuable. The book is divided into seven chapters and the subjects treated in them are as follows: Physical Geography of India, Ethnic Elements in Hindu Nationality, Hindu Myths, Hindi Languages, Hindi Scripts, Caste, Social Organisation. This is a book of high collection interest. Ethnologists, Philologists,

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Sociologists, and students of Comparative Religion. It is a storehouse of historical materials. C. B.

PLAYS BY **TOLSTOY**: *Translated By Louise and Aylmer Maule, Oxford University Press, Bombay, Pp. 398.*

Tolstoy is a world-force whose views on life and letters, politics and religion, society and government, art and morality are known to the farthest ends of the world. A man of idea essentially, he knows how to express his idea simply, concretely and beautifully—in one word, artistically. He is a master craftsman who uses short stories, essays, novels, and dramas with equal ease and skill for the propagation of his ideas. He turned to drama very late in life, but this mode of expression, it is said, pleased him much. In all he wrote six plays—plays of unequal merit and beauty and in all of them he embodied his favourite doctrines. "The First Distiller" is a prohibitionist pamphlet wherein he declares drink to be "the cause of it all." Drink arouses in us the fox, the pig, and the wolf, in fact, makes us cunning, greedy and quarrelsome. "The Power of Darkness" is another play in which the blighting influence of lust is clearly exhibited. Adultery is responsible for the ruin of a house and the ruin of many souls and sin is the greatest mischief-maker in the Universe. In the stuffy and suffocating atmosphere of sin and lust, drinking and deception, Akin's presence seems to be like the fresh mountain-breeze in the morning. "Fruits of Enlightenment" seems to be tirade against the Doctors and their new-fangled theories of microbes and germs and the upstart doctrine of spiritualism. The Fat Lady, Leonid Fedorich, Anna Pavlovna, the Professor—all these are comic figures but Tanya, Lady's maid seems to be as resourceful and clever as the maid-servant of Ali Baba. She seems to be the only vital character in the play. "The Cause of It All" is another temperance pamphlet, whereas "Light Shines in Darkness" seems to be the weakest of all. Here Tolstoy gives expression to his views about property, military service and what not, but the characterisation is feeble and business of little or no importance. Many of the characters seem to be so many cheap imitations of Tolstoy himself and speak in his accents.

But the most powerful of all is "The Live Corpse." We are not sure if other plays can go well on the stage but this is the most spectacular and moving and makes a powerful appeal to the eye and the heart. Here the inequity of divorce laws in Russia is held up to our ridicule and the interest of the play is never allowed to flag for a minute. Masha, the young gypsy girl and Fedza are noble characters and their nobility is not eclipsed even by the depravity of their lives.

These are the plays of Tolstoy whose value does not depend on the personality of the author, their form or the ideas they contain, but upon all these taken together. In them we have a subtle combination of art and ideas while above them hovers the grim, stern, and self-tortured personality of Tolstoy.

DIWAN CHAND SHARMA.

CATALOGUE OF PAINTINGS IN THE CENTRAL MUSEUM, LAHORE: *By S. N. Gupta, Assistant Principal, Mayo School of Arts, Lahore. Royal 8vo., 156 pages. Cloth. Gilt letters. Illustrated. 1923. Rupees 15.*

The pictures have been catalogued according to the subjects dealt with in them. A short description and history of each picture and the subject it

depicts have been appended after the number and name of each picture, and this has enhanced the value of the catalogue. The book contains 23 plates. The pictures have been neatly reproduced. Six of them are in colours, and the rest are in photo-gravure.

The different classes of paintings and drawings dealt with in the work are: Persian and Indo-Persian drawings and paintings, portraits of Mughal emperors and noblemen, European subjects, composite animals, portraits of the Sikh period and rulers of the Punjab States, paintings of subjects from Hindu mythology, portraits of saints and religious leaders, paintings of miscellaneous subjects, paintings of the Rajput school, paintings of Radha and Krishna, drawings, animals and birds, decorative drawings, modern paintings of Bengal, etc. Some five specimens of calligraphy have also been catalogued.

Besides those mentioned in "Errata", there are some other misprints and mistakes.

The book will be very useful to both casual visitors to the Lahore Central Museum and serious students of art.

C. B.

PEASANT PROPRIETORSHIP IN INDIA: *By Professor Dwijadas Datta, M.A., M.R.A.C. (Cirencester), Sinha Press, Comilla, Bengal. Price Rs. 3.*

Peasant-proprietorship was the land-law established in India from time immemorial and continued to be so to the end of Mogul times. Under section 39 of 24 Geo. III, cap. 25 passed in 1784, the East India Company was bound down to "the laws and constitution of India" as "the only legal basis of legislation" in regard to agricultural land in India. Under those laws "the land of the country is not the property of the king. Men are the owners of their lands. The arable land is the property of the reclaiming cultivator. Forests are ownerless". There was no 'rent' in the sense of "unearned increment" in India, but only *vali* (contribution) or "tribute" paid for services rendered, in the form of a proportion of the actual produce varying in value with the actual yield of the soil. There was no room for making famine prices a ground for the enhancement of rent. In return for the *vali*, the ruling power had to protect crops, etc., advance loans without interest, supply pastures, compensate for loss by theft, and settle all disputes free of charge. There was no room for our existing "endless chains of subinfeudation". Now that the Royal Proclamation of 1919 promises full representative Government to the people, Lord Cornwallis's mistake of the Permanent Settlement which was a settlement of the revenue and not of the land should be rectified by the exercise of the right then reserved for "the protection of the cultivators of the soil" and peasant-proprietorship which has given new life to the civilized world should be restored to the Peasantry of India. If our Government instead of remaining a mere sleeping partner of the produce, took an active interest in securing increase of production, such is the elasticity of our agricultural resources, the profits of the husbandman as well as the revenue of the Government, are bound to be ten times what they are now.

The above is the substance of Mr. Datta's book, which coming as it does from the pen of the late Professor of Agriculture of Shikpur College, may well claim the merit of an expert production, and the views set forth, however unpopular they may

be, deserve the consideration of every student of Indian economics. There would, we believe, be less popular objection to the revision of the Permanent Settlement if the people could be more certain than they have reasons to be at present that more revenue in the Government Treasury would mean greater wealth to the country. As it is, the chances are that the additional revenue would be misapplied in military extravagance or in increasing the fat emoluments of the higher Civil Services. Mr. Datta has gathered his materials from all possible sources, and laid ancient Sanskrit literature as well as the historians of medieval India freely under contribution. He is no novice in the art of writing, and is an accomplished thinker and scholar. A book on the economic condition of the peasantry, their rights and the ways and means for ameliorating their abject poverty must be welcome to all who are interested in their welfare. We wish the get-up of the book had been more attractive than what is within the reach of a mofussil press. The letter press is however bold and distinct, and the book is printed on thick paper. We hope Mr. Dutta's book will stimulate discussion, and the peasantry being the back-bone of the country, the intrinsic importance of the subject need not be emphasised.

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HINDI.

BHARATIYA SAMPATTI SASTRA: By Pt. Prannath Vidyalkar, Professor, Hindu University. Published by the Pratap Pustakalaya, Cawnpur. Price Rs. 5. Pp. 879. 1923.

This work on Indian Economics and Fiscal Policy is written from the national stand-point. The author compiles from every possible source his materials which he arranges historically and tries to show the decadence under British rule on every side of our economic life. These facts from the past history are a special feature of this work. The author supports the views of Fredrick List and the Indian Nationalists in certain matters, but in considering the question of lands he suggests that there should be free distribution of plot among agriculturist, and that income tax should be levied on the same principle as on these merchants and industrialists. The writer has taken great pains to make the work comprehensive and interesting and we hope it will be popular to the Hindi-knowing public.

HINDI KA SAMKSHIPTA ITIHASA: By Ramnarens Tripathi. Published by the Hindi Mandir, Allahabad. Price as 6. Pp. 98.

This little book originally formed the introduction, to the "Kavita-Kaumudi" compiled by the author. While in jail, he revised his introduction, and incorporated new facts and opinions in the present work. This is a very laudable attempt. The author gives in a nutshell the whole history of Hindi literature. He differs from the general view in some important point, e. g., the time of the origin of Hindi literature, and the relation between the "Brajabhasha" and "Hindi." The passages from the Hindi poets give a special interest to the readers.

VIRA KESARI SIVAJI: By Nandakumar Deb Sarma. Published by the Hindi Pustak Agency, 126 Harrison Road, Calcutta. Pp. 714. Price Rs. 4.

Though there are several works in Hindi on the life and times of Sivaji, the author compiles this work with the help of well-known scholars' original contributions. As is now known to the public, the Marathi scholars have taken to the task of bringing out the old records and of studying these most carefully and critically. So the author has done well by drawing his materials from those quarters. The works of Kincaid and Parsnis, and of Prof. Sarkar are monumental studies and they have been aptly utilized. This work is bound to be popular. Maps, chart and contemporary pictures would have added to the worth of the book.

PREM.—Translated by Pannalal Jain. Published by Hindi Pustak Bhandar, 93 Lower Chitpore Road, Calcutta. Price as 8. Pp. 51.

This booklet is translated from the original Bengali of the late Aswini Kumar Dutta. The picture on the cover is well designed.

RAMES BASU.

TAMIL.

MARUTHUVASASTRUM OR A MANUAL OF MIDWIFERY: By K.M.M. Radha Krishnan, L.M.P., Medical Practitioner, Tinnevely. With illustrations and charts. Pp. 182. Price Rs. 2-8.

A very useful manual. Illustrations require to be very much improved.

THE PROPHET AND HIS FOUR FRIENDS: By B. Daudshah, Madras. Pp. 142. Price Re. 1-8.

A very fine book that ought to be in the hands of every Tamil Muslim. We have in this work a good description of Arabia before the advent of Mahomed. The noble life of the Prophet as well as that of the first four caliphs are then vividly described. The book is closed with the most interesting chapter—the chapter on Muslim Democracy. The lives of Mahomed and the Second Caliph especially are full of lessons to the humanity.

The author's catholicity of view and literary capacity are made evident by his simple style and quotations from the Epic of Mahabharatham, and Thirukural.

MADHAVAN.

GUJARATI.

RATHA-YATRA: Published by the Yugadharma Karyalaya, Ahmedabad. Price Re. 1 (1921).

It is a translation of Rabindranath's work and has been priced so cheaply as to make it popular.

ANANTA: By Aranyak. Published by the Yugadharma Karyalaya, Ahmedabad. Pp. 104. Price Re. 0-8-0 (1924).

This is a play, written to illustrate the principle that if one wants to live the life divine, one would find it surrounded by the forest of endlessness. In the forest, it is said are entangled several Ganges rivers which sometimes let themselves loose, and change the ideal of life. It is on this allegory that the writer has worked and produced a book which, before it could be understood, requires an effort to follow its trend.

KAVYA SAMUCHCHAYA : By Ramnarayan V. Pathak, of the Gujarat Mahavidyalaya, Ahmedabad. Thick card board. Pp. 187. Price Re. 1. 1924.

To introduce the students of the Vidyalaya to the best poems and songs to be found in recently written Gujarati verse literature is the purpose of this collection, and it is literally well carried out. This is the first part and a second one is promised soon.

TWO NALAKHYANS : By Ramlal Chunilal Modi. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick card board. Pp. 144. Price Rs. 2 (1924).

Mr. Ramlal Modi has by now made a name as a scholar of old Gujarati MSS. and poems. Kavi Bhalan, an old poet who flourished about four hundred years ago has written two Nalakhyans, and Mr. Modi has published, rather edited, both of them in this book, with a suitable introduction, and very well-written notes. The first poem is worthy of the pen of the poet in every way: the second seems to be spurious. There is no reason for one and the same poet to write two poems on one and the same subject. What we specially wish to stress in this book is the admirable way in which the poem is edited and annotated.

REPORT OF THE VIJNANA SAMITI : Published by Pritamirai Varajrai Desai, Hony. Secretary of the Society. Printed at the Jnan Mandir Press, Ahmedabad. Paper cover : Pp. 96 & 64. 1924.

The Gujarati Sahitya Parishad has of late established a science section, and the report embodies the work done by it: though not encouraging, it bears the stamp of sincerity on the part of its workers, who have under discouraging circumstances tried whole-heartedly to prevent the section slipping into a moribund state by means of public lectures. As the print shows, they are useful and interesting. The collections of scientific terms, at the end, is a step in the right direction.

BHAVANA SRISTI : By Prof. Vishnuprasad Ranchhodlal Trivedi, M. A. Printed at the Gandhari Printing Press, Surat, Paper cover. Pp. 100. Price Re. 0-10-0. 1924.

This is a collection of very small stories, written in the vein of rhapsody of imaginary events. They

are pleasant to read for the time being, but would hardly leave any lasting impressions.

SPEECHES AND SERMONS OF SWAMI RAMATIRTH : By Syed Ata-ul-lah of Palanpur. Published by the Society for the Encouragement of Cheap Literature, Ahmedabad. Cloth bound. Pp. 501. Price Rs. 2-4-0 1924.

This is the third volume of the speeches, sermons, etc., by Swami Ramtirth. With this, i.e., the third volume, begins the Urdu Section of his writings and they have been well rendered into Gujarati.

SHARIR-BIJNANA : Published by the Dakshina Murti Vidyarthi Bhavan, Bhavnagar. Printed at the Aditya Printing Press, Ahmedabad. Thick card board. Pp. 240. Price Re. 1-0-0. 1924.

This Model Bhavan of Bhavnagar caters for the bodies as well as the minds of its pupils. A series of interesting papers on all that goes to make up a sound body written in the simplest of styles is to be found in this book. Students are told how and why to take care of every member of their body, and the lessons on these subjects are driven home with apt examples.

COMMERCIAL GEOGRAPHY. PART I. By Chandulal Bhajubhai Dalal, Adhyapak. Gujarat Mahavidyalaya, Ahmedabad. Cloth bound. Pp. 472. Price Rs. 2-8-0. 1924.

Being the first book of its kind in Gujarati, we welcome it heartily, as it betokens an advent of such useful books from the pen of the teachers of the Vidyalay. Everything pertaining to the commerce of India would be found in this book, as almost all the literature on the subject seems to have been studied in writing it. It will prove of use not to students only but to other commercial men also.

VIRAJ-VAHU : Translated by Mahader Haribhai Desai, and published by the Navjiran Prakashak Mandal, Ahmedabad. Thick card board. Pp. 162. Price Re. 0-10-0. 1924.

A very pleasant translation of Babu Sharat Chandra Chatterji's Bengali novel. Its great beauty is that it reads like an original work and sustains the interest of the reader unflaggingly till the end.

K. M. J.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

Mr. C. R. Das and Obstruction in Council of Reforms Concerning Women and Children.

Allow me to contradict a few statements which

appeared in the editorial "Notes" of your paper, of June, 1924, re "Mr. C. R. Das on Women's Rights and Welfare".

In the the editorial comments it has been said

"But if Mr. Das and his party want to go in for *discriminating* obstruction, and if in their opinion all women's movements and all measures of reform relating to women and children are fraught with evil consequences to the country, then it would be necessary to remind them that as the Swarajya party is professedly a wing of the Congress, it cannot go against any policy or resolution of the Congress which has not been reversed or rescinded."

Now, it seems that the above "Note" is simply unnecessary, specially when the well-informed Editor knows fully well that Mr. Das has never regarded that "all women's movements and all measures relating to women and children are fraught with evil consequences to the country"; neither has the Swarajya Party, the "professed wing of the Congress" gone against any Congress policy or resolution. It is a well-known fact that the two prominent women workers in Bengal at present Sm. Hemprova Majumder and Santosh Kumari Gupta belong to the Swarajya Party and Mr. Das helps them to his utmost in all their good endeavours. Neither, we believe, is it unknown to the Editor of The Modern Review that it was Mr. Das who helped his sister Sm. Urmila Devi to found the "Karma Mandir" for the women workers of the Congress and even now the other women's organisation "Mohila Karmi Samsad" of which Sm. Hemprova is the secretary, is being maintained almost entirely on Mr. Das's patronage. Moreover every informed man knows that during the last Social Service Conference held at the Overtown Hall, Calcutta, a few months back, Mr. Das openly denied the allegations made in certain quarters that as Mr. Das had renounced the sect which was known for its "Reformed Ideas", he had renounced the ideas of social reforms as well. Not at all. As a matter of fact any one who has some knowledge of Mr. Das and his family, knows well enough that he is *practically* far more advanced in social reforms than many who loudly *profess* their "ideas and convictions." During the last Municipal election in Calcutta the Swarajya (party?) of the Congress made special arrangements to collect votes of the newly enfranchised women of Calcutta. Again, it was Mr. Das who proposed the name of a well-known woman worker for the post of an Alderman in the New Corporation and one woman educationist has been taken in the Primary Education Committee of the Corporation.

Under these circumstances, it is really regrettable that the responsible Editor of the Modern Review should spend so much ink and paper on a subject, long exploded to be a baseless and malignant rumour.

GOPAL LAL SANYAL.

Editor's Note.

It is quite unnecessary for us to make any comments on the contents of the foregoing irrelevant letter.

Our editorial note in the last June issue was based on a paragraph in the May number of *Stri-Dharma*, which we quoted in full. There it is distinctly stated that "He (Mr. C. R. Das) is determined to obstruct every reform concerning women and children *which has to be passed through the Legislative Council*. He will aim at preventing a single woman in the Province gaining the vote for either *muffasal Municipality or Legislative Council for the next four years*....." (The italics are ours.) Our note was concerned not with the question whether Mr. Das continued to be a social reformer or a patron of women workers and their institutions, but with the question whether he or his party would "obstruct every reform concerning women and children *which has to be passed through the Legislative Council*," etc. If the writer of the letter had quoted the two sentences of our note just preceding the one he has extracted, it would have been quite clear that our observations were made only with reference to the alleged policy of the Swarajya party in Councils. In the middle of June last, a fortnight after the publication of our June number, we read in a daily that Mr. Hemanta Kumar Sarkar of the Swarajya party will move a resolution in the Bengal Council that women be given the franchise for the provincial council on the basis of the same qualifications as men. If this be true, it shows either that the Editor of *Stri-Dharma* somehow made a mistake, or that Mr. Das and his party have changed their mind after the date of her interview with Mr. Das. Any way, it was open to Mr. Gopal Lal Sanyal simply to say that the allegation regarding the Swarajya party's policy in Council was not true; instead of which he has indulged in irrelevant talk.

SONG WITH NO WORD

By YONE NOGUCHI.

Translated by the author from the original Japanese

Mine is the song denying progress,
(Song with no word, not ruled by form,)
A birth of life,
Accident inevitable,

Ascension of creative sense,
Passion indefinable;
Oh, song, you are a phenomenon but not
achievement!

A "NO" MASK OF WOMAN

79

The spirit descends when it is shaped into words;
 With the loss of structural force soul is gained.
 The decadence is evolution's turning point;
 What a bankruptcy of nature when autumn is over.
 The new strength comes from the North,—
 Winter broods in silence to work its own mystery;
 Let Nature slowly recover from her wounds.

I say the reign of beauty has passed;
 I say there is more soul in the imperfection or ruin;
 What a suggestion, what a possibility of redemption,
 What a reality in life's repentance,
 What a poetry in psychical change!
 Oh, song, you are a wind, the singer of dateless life and time!
 What a new elation of yours in modern pulse!

A "NO" MASK OF WOMAN

By YONE NOGUCHI.

Translated by the author from the original Japanese.

When you tread on the bridge* beating a
 step of soft white rhythm,
 Your body is trembling delicately with more
 than five senses,—
 The senses squeezed out of the embrace of
 tears and laughter,
 What wild reality gains from its purification
 with prayer,
 You walk along the passion-world of shadow,
 dark yet clear, cold yet dear.
 Ah, what a genius did carve you?—
 He must have given you the last precious
 mood that remained
 From the distillation of senses with a physical
 experience;
 Then you awoke to a wide and deep world of
 imagery, a world of poesy.
 Whenever I see you, I wonder at your reserve
 of passion, and your way of expressing it,
 You are the extraordinary possessor of
 feeling,

And no other stage of the world will see such
 an economist of passion like yourself.
 (The real art must begin with the economy of
 feeling.)
 Oh, 'tis wonderful to see how even a little
 touch of emotion makes you cry, or smile,
 or do both at the same time,
 (I know that laughter and tears stream out
 of the same source.)
 Ah, what a neutral wonder of emotion is in
 you!
 Your long slender eyes, your pair of eye-
 brows apart and high,
 Your nose squatting ponderously, thick and
 flat
 Your mouth with the white teeth and the
 under-lip turning upward,—
 Somewhere in you the women, all of them,
 will find their own likeness,
 You are no one woman,
 But all the woman in one,—
 A thing created with the essence of all
 women pounded in a mortar
 You are the very ghost of all of them.

* The bridge called Hashigakari is a long, raised
 passage leading to the stage.

NIGHT.

By YONE NOGUCHI.

Translated by the author from the original Japanese.

<p>I stand in the garden before the entrance- hall, To lock up the front gate,— I feel the clear light of stars piercing into my bones.</p> <p>Across the darkness of deep night, The sound of a carpenter's stone-hammer comes from a distance,— "He's making haste with his work. So I must too!" I murmur.</p>	<p>I return to my study, I stir the fire in a brazier,— The copy papers on my desk are there as three days before, The ink in a bottle is dried up.</p> <p>The clock ticks, The stars shine in my soul's eyes,— My soul's ears echo to the stone-hammer sounding sharp.</p>
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AN AFTERNOON

By YONE NOGUCHI.

Translated by the author from the original Japanese.

<p>Three o'clock In the afternoon, The vibration of a cicada (The proud voice of its existence) Pierces the rocks; The shadows of trees Are still Feeling all the summer heat: Lizards Hide in a hole: I alone watch The ants Running between the sun-plants.</p>	<p>The garden is quiet, Like a quiet shell, Forgotten by life And world, Three o'clock In the afternoon.</p> <p>Outside the garden, The sudden cry is rising Like a cloud, Saying: "Extra, extra! Great strike,—extra"</p>
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IN APPRECIATION OF CHRIST'S CHARACTER

CHRISTIAN readers of the *Modern Review* have been shocked by the conclusions of Mr. M. Ghosh, and many an Indian admirer of Jesus Christ must have had the same impression. Anyhow, as we are not here concerned with impressions

and sentiments but with rational conclusions only, and a certain method of securing them, we should like to suggest a way of reading and understanding the Gospels, at once fairer and more

A perfect saint* ought not to possess any passions, we are told. Now Jesus had His passions: He got angry; was intolerant; cursed His adversaries and even a poor fig-tree, tolerated slavery and slaughter and the whole Judaic system. His love was narrow and sectarian; His religion is but a mercantile bargain 'do your duty exclusively for the sake of rewards. He always talked in parables perfectly unintelligible with the set purpose of sending to the flames of an eternal hell all those who might choose to be of a different opinion. In brief, "the mind of Jesus was the most unpsychological." (M. R., August, 1923, p. 196)

Therefore the character of Christ Jesus is far inferior to the moral attainments of Gotama Buddha.

To generations of Christian men and women Jesus has been their one and all, the one inspiring ideal and the secret power of all their moral greatness, their God. They have read the Gospels; they are still reading them, and strange to say, they are not shocked by those very texts which do shock Mr. Ghose so very deeply. Here lies an interesting psychological problem and one well worth a few moments' consideration. How does it come to pass that generations of men have worshipped Him Whom Mr. Ghosh so profoundly disregards and despises?

Do Christians believe that Christ was without passions? By no manner of means. The human touch in Christ's character is too intimately interwoven with the whole texture of the Gospels, and too dear to all Christian hearts to permit them to deny or doubt so vital a point. Christ Jesus had His passions; regulated, no doubt, by the dictates of reason, but true human passions they were.

What then do Christians reproach Mr. Ghosh with? With just this little assumption; *Jesus was not a Buddhist, therefore He was not a Saint.*

I explain myself. Mr. Ghosh starts from the Buddhist ideal of Saintliness; he reads the Gospels and to his great astonishment finds that Christ was not a perfect Saint according to that Buddhistic conception of his. You are right, Mr. Ghosh, *Jesus was not a Buddhist Saint*; He never meant to be. His conception of life is altogether different and so is the historical and metaphysical background of His doctrine. If that be so—and this much, every reader will grant—Mr. Ghosh in his numerous articles has not even attempted a proof to the contrary—is it fair and scientific to judge *Jesus Christ* by a standard that was not His, and could not be His?

Buddha had an ideal, a conception of life; and so had Jesus; far from being identical or similar, their ideals are altogether conflicting so much so that it is impossible to conceive a deeper and a more far-reaching antithesis. Buddha has tried to realise his own ideal, and so did Jesus. Rightly may we contrast their respective views. Rightly too may we compare the seriousness of their respective efforts in realising their ideal. All these are noble subjects quite worthy of the Indian mind so deeply religious. So far, so good. But for goodness' sake, do not suppose even unconsciously that Christ Jesus can be judged and condemned by the standard and ideal of Gotama Buddha.

To consciously do so would mean sheer folly. Is there a more abiding difference than the one

which severs *Optimism* and *Pessimism*? Yet, if these terms be used to qualify, not separate aspects of a doctrine, but the very drift and purpose of two systems, no fitter terms can be found to characterise respectively the doctrine of Christ and the system of Gotama Buddha.

According to Buddha, *passions* are intrinsically bad; hence there can be no question of mastering them; they have to vanish.

According to Jesus, passions are the God-given instincts by which that frail organism of ours is able to resist the thousand hostile powers of our environment.

The desire to live is bad, according to Buddha; hence springs all pain.

Life indeed may be hard and does appear hard, yet the desire to live is good, according to Jesus; being good, (but the good of a limited being) it can be perfected more and more even unto the radiant vision of God.

Get rid of pain, that's all you can do: thus the Buddha.

Take up thy cross every day, and follow me, thy crucified saviour, that is Jesus.

Did Buddha believe in that God so beautifully described in one of his articles by Mr. Ghosh himself? No! No God, no soul for Buddha.

Without the *Providence of God*, so kindly feeding the sparrow and clothing the lily of the field, the very reason of Christ's Optimism has to disappear. Jesus feels confident, because His soul and the soul of every human being, at all times and everywhere is grounded in God, resting on God, as a poor, helpless child would nestle on his dear father's heart.

Now, if the desire to live is the *one* deep reality that counts, as Buddha would have it; if to its survival is due all pain, if the only aim of life can be to get rid of pain, then go on rooting out all passion, all desire: reach the passionless peace of Nirvana, but be sincere and allow me to say, that as the Buddha is logical in conceiving his ideal of Holiness, so would it be sheer folly to assimilate his ideal with the ideal of Christ Jesus.*

Mr. Ghosh quotes the 13th article of the Church of England to the effect that the works of nature in general and passions in particular are evil. Those are individual views which at times have been taken by isolated reformers in the Church of Christ; the Great Church as well as the deeper instincts of life, infused into Christian Europe, protest against such partial utterances. Buddha's ideal at no time has been the ideal of a Christian Society, nor could it ever be so; Christ was not a Buddha, neither can Buddha be a Christ.

I know Mr. Ghosh will ask me for a text in which all this is clearly laid down. But really does he think that Mark, Matthew and Luke are text-books of Theology? Do I come and ask him to prove his views by a single text from the Veda, the Puranas or Tantras? Yet even the simple study of such a notion as the kingdom of God in the Old Testament, with the Baptist, and in Christ Jesus would amply justify our account.† Many a text taken apart may be susceptible of various, often contradictory interpretations, but Mr. Ghosh knows only too well that texts are to be read in

* We do not deny the beauty of universal pity preached by Gotama. Touching in itself, it is the logical outcome of his entire system.

† See Note at the end of the article.

* For simplicity's sake, Mr. Ghosh will kindly allow us to quote his thoughts rather than his words.

their context, literary and historical, and according to the main drift of the system. We shall not even go so far as to say that such a notion as the kingdom of God can have no other meaning than the one suggested above. We know full well that three main conceptions have been held, and are still being held by Biblical Scholars. But *two facts* are perfectly clear according to us:

(i) *Moral Self—Perfection is the Ideal of Christian Europe.* If the impulse did not come from Christ, *where does it come from?* Is the living reality and the permanent tradition to give way before a few dead texts, broken from their living and life-giving texture and meaning?

(ii) No, surely not. All the more so, as Mr. Ghosh frankly admits *he cannot understand the Psychology of Jesus.* I feel sorry for him. The Christ of the Gospels, as we have viewed Him, is so utterly simple and translucent; honesty and straightforwardness. According to the best Biblical Scholars, are the very characteristics of His nature. The Christ of Mr. Ghosh looks indeed, a perfect fool, we cannot help pronouncing the word, shocking and blasphemous though it be. On the one hand, utterances about God as *sublime* as the human mind has ever conceived (think of the parable of the vine and the branches; His descriptions of God both in the Synoptics and especially in John, v. g., Jo iv. 23, 24); on the other hand, a purely *mercantile* religion, if our opponent be right. Whatever Christ says and does is *to the point* (Mt. xxii 15—33) yet only a perfect fool would go and *curse a poor fig tree* because it bore no fruit at a time when figs were not to be found anywhere yet. Apparently, He only talks for His own secret society, yet people do understand the main drift of what He says. If the parables were meant for an aristocracy of initiated members, how is it that we find them so clear and simple after nineteen centuries have gone by? Christ knows no selfish regard (Mt. vi. 24, 33; Mk. viii 32, 33, 36) yet His love is narrow and sectarian. See the enthusiasm He arouses (Mt. xii. 23; Luke xi. 27) because His charity knows no bounds... Yet (says Mr. Ghosh) be careful, all this means ruse, wile, hatred and set purpose into eternal flames all those who may choose to oppose Him. Is Christ a knave or a fool? One could prove from Mr. Ghosh's writings that He was both a knave and a fool, a real record forsooth, as a fool cannot be a knave nor *vice versa*. Ought we not to reflect when faced by impossible results? Is not unity of understanding the test of a true interpretation of a text as of a character? While deciphering his Sanskrit or Pali texts, I suppose Mr. Ghosh is looking for an intelligible meaning, and should he reach a translation that has no sense or bears no meaning, he would stop, reflect, and overhaul his work, sure that, somehow or other, he has made a slip.

And that is precisely what we should like to suggest in his case. Mr. Ghosh has all the qualities required to make a Biblical Scholar, if he will only strive to understand the unity of Christ's character by not building up an hypothesis on the most obscure texts, and by not severing single texts from their living context, literary and historical as well as from the general drift of the system.—*Intelligenti pauca*—an intellectual man like Mr. Ghosh will be thankful, we feel sure for the clue supplied; we need not follow it up in every detail, and can thus dispense with a detailed exegesis of

all and every verse incriminated. For the sake of greater clearness let us divide the texts in question into three groups:

1. Some texts bear no meaning in Mr. Ghosh's system; this is of course very bad.

2. Others might indeed be interpreted as he suggests, but other interpretations are equally or more plausible. Mr. Ghosh would have to show that his is the only interpretation possible.

3. Finally, a last class of texts is, in the main, rightly interpreted; the only reason why they are brought forward is because they are conflicting with the tenets and ideal of the Buddha. This, as we have shown, would indeed be very serious if Christ had meant to realise the Buddha's ideal; but if these texts fully agree with the system of Jesus, we do not see why they should in any way belittle either the person or the doctrine of Our Lord. This latter class we should like to illustrate, by a few examples.

I. "Gotama stood outside the religious order of his day. Christ did not." (M. R., June, 1924, p. 658).

This is surprising as a judgment. Ought we to despise all that has been done by our forefathers? Is it even an advantage *in se* to break with the past?

Did the Buddha do so entirely? Can his doctrine be explained without reference to what went before, religiously and philosophically?—If the God of Israel is the true God; if the main drift of Judaism was right; if the Law itself wanted a Messiah who would come to fulfil, not to destroy; if Christ Jesus was that Messiah, how could he possibly stand outside the religious order of his day?

II. *Christ did not condemn the slaughter of animals:* He even performed the Paschal Rite.

Will Mr. Ghosh condemn his earliest ancestors*—without even listening to what they might say in their favour—by showing that the slaughter of animals is morally wrong? We are still waiting for that proof. Anyhow, to console him, let it be mentioned that, while not condemning butchers as evil-doers, bloody sacrifices have no place in the Christian worship and this by order of Christ.

III. *Christ did not speak in the dark.* (Jo XVIII) If in the second half of his public life, he took a special interest in the training of his apostles, the reason is obvious: it is they who were meant to carry on the work, not the simple Galilean folk or the haughty Scribes and Pharisees.

IV. *Jesus was intolerant.* We are told. Of the sinner? surely not: of sin? Of course, and why should he not be, or rather how could he have tolerated sin at all? If he had a message to deliver: if all the means of kindness had been exhausted; why should he not on the very verge of his life, and by the very vehemence of his speech, have denounced the serious responsibilities Scribes and Pharisees were incurring by their obstinate bad will, and that still greater evil already lurking under his eyes, their future, eternal damnation.

V. Indeed, we fully admit with Mr. Ghosh that *Jesus taught the existence of an Eternal hell*, prepared for all those who obstinately refuse to be saved. Such is the teaching of Christ; such has

* Reference is here made to the horse-sacrifice, the slaughter of cows, and the fact that even Hsien-Tsang nearly fell a victim at the altar of Durga.

ever been the doctrine of the Catholic Church, Christ's authentic interpreter. We are not ashamed of the point,—far from it. Christ's system wants an Eternal Hell: to sacrifice it would spell inconsequences. Of course, the notion of Karma-Transmigration will rebel; never mind! Mr. Ghosh ought to know that such a notion is foreign to the Bible and the Teaching of the Church, and antithetical to that God Mr. Ghosh and myself do worship: an independent God cannot depend on a system of Karma which by its very nature is bound to work itself out independently of God: Karma is an Atheistic Notion well befitting an Atheistic System like the one of Gotama: it cannot fit into the Theism of Christ. If some men refuse to be saved,—and Christ Jesus knew for sure, there were unhappy beings of that sort—can their refusal be the determining cause why God has to give them another chance?

VI. Oinopotes, Mt. XI. 19, does not imply intoxication, far from it. The context beautifully indicates the motive of Christ's behaviour. John the Baptist had followed in the footsteps of the prophets: his austerity had proved a failure. Christ leads the life of the humble Galilean artisan, spurning all over-great austerity: He sits down at a wedding-feast as well as at the table of the Publicans, not to repel any soul, but to attract them all by the kindness of his ways? Besides, is it wrong to drink wine? In certain countries this is the ordinary beverage. Anyhow, would it be fair for us to quote the story of the Buddha's death, while omitting the very motive of his eating the tough pork that 'no one in the world except a Buddha could digest'? Anxious not to hurt the poor smith's feelings, he ate the pork and died of it. In this, he gave us a lesson of delicacy no doubt, and so did Christ while mixing with everybody and pleasing them all. The attitude of Jesus seems even more logical for whereas he did not condemn the growth and use of wine, Buddha's monks were not supposed to touch meats. How shall we justify the Buddha if all killing be morally wrong?

VII. Disregarding minor details, let us come to the great contention. *The religion of Christ is altogether mercantile in character, for it bids us do good merely for the sake of rewards.* The list of quotations to this effect is indeed very long, yet not a single text states that we must do good for the sake of rewards. I may read over and over again the full list, everywhere I find but one assertion: 'Do good, . . . rewards will follow' (as a matter of fact and because they cannot help following) but 'do good for the sake of rewards' and chiefly 'do good exclusively for the sake of rewards'. I find nowhere.

I have not got the pleasure of knowing the religious principles of opponents. To judge by the January article, he cannot follow the metaphysics of Buddha Gotama if he wishes to be consistent: in June he cannot borrow from Gotama his moral ideal without at the same time taking the doctrinal basis which alone allows of such an ideal.

Whatever position he may choose to take, he will easily realise that in any system rewards are bound to follow the performance of duty and, what is worse, no one can adopt the attitude of Gotama without, by the very fact, doing good exclusively for the sake of rewards. The charge is serious, and considering the pleasure Mr. Ghosh takes in dwelling on the mercantile character of Christianity, we may well be allowed a full rejoinder.

No religious system, we say, can seriously maintain that the performance of duty is antithetical to the reaching of rewards, duty and happiness cannot help following one another. Why, is that so? For the very simple reason that if I realise the perfection of the Universe, I realise my own perfection, since in some sense or other, varying with the various systems, I am a member of the Universe. Or else shall we come to an abstract perfection which is the perfection of no one?

So far so good. Hindoos do not deny this point.* They only maintain that we ought not to perform duty for the sake of selfish reward. Until Mr. Ghosh will have played his final trumps, Christianity is not proved to be more mercantile than any other system, except the doctrine of Buddha in which a man cannot help working exclusively for the sake of rewards. Why indeed does Gotama wish to kill all passion? Exclusively to get rid of pain. Here lies the reward over-great, for whose sake and for whose sake alone all passion has to be eradicated.†

Some minor points about Buddha are doubtful, to say the least. Thus we are told he never got angry. What about the crushing rebuke administered to his disciple Ananda because he sought to penetrate a veil which the Buddha had declined to lift? "Can a man, dominated by passion, go beyond the teaching of the master?" (S. N. III. 103).

Pondering over the facility with which Mr. Ghosh rejects as inauthentic texts that do not suit his purpose, when even the most ruthless hyper-critics have never dared to touch them, we cannot help quoting the following words from a very reasonable book on Buddhism: "It is strange to find that Western criticism, ruthless in probing the claims of its own sacred scriptures, has treated the Pali Canon with a respect so profound as to regard with open hostility any attempt to apply to these sources of information the same dispassionate scrutiny which is demanded from the researcher into the history of Christianity". (A. B. Keith, *Buddhist Philosophy in India and Ceylon*, Oxford, 1923, p. 15).

The text Luke XXIII. 34 according to all competent authorities is inauthentic. Even in the Revised version of the Bible, this fact has been admitted (M. R. February 1924, p. 175). This is perfectly inaccurate. Facts are quite different.

The verse is given in the text of the R. V. which means that the editor admits its authenticity. The marginal note remarks that 'some ancient authorities omit the verse, from which our opponent seems to deduce that according to all competent authorities this verse is an interpolation. Westcott-Hort in their recension, though fully admitting the authenticity of "Father forgive them for they know not what they do" as a word of Christ, think it to have been absent from the

* Sankara after his famous strictures on the Philosophy of Buddha, concludes as follows: "Buddha's doctrine has to be entirely disregarded by all those who have a regard for their own happiness." Comment, on the Vedanta Sūtras II. 2.32.

Ramanuja: "The Lord then recognising him who performs good actions, blesses him with piety, riches, worldly pleasures, and final release, while him who transgresses his commands he causes to experience the opposites of all these. Nor can the Lord be arraigned with being pitiless or merciless. . . . Otherwise it would follow that to subdue and chastise one's enemies is something to be blamed."

† The Theragatha expresses the typical sentiment of an early Bhikkhu as follows: "I have vomited forth all desires, loves, hates. For my own sake have I done so, not for any other's sake."

primitive text of Luke because it is missing in B. D. 38⁴³⁵ sah. boh. (MSS)—lat. (a b d.)—syrsin. W. (Prier) and (H) (Koridethi.)

On the other hand Tischendorf and Soden maintain the full authenticity of Luke XXIII 34a, and this without the slightest hesitation, basing their judgment on the presence of the verse in *Sinaiticus*, *A C* and all the other manuscripts, the greater number of MSS of the old Latin version, the vg. syrcur. pes. hier. boh. (mes), arm. eth. Ir. (lat.), the canons of Eusebius, etc. etc.

Not only then do all competent authorities not agree, but the very judgment of Westcott-Hort is liable to criticism. The opinion of Tischendorf and of Soden seems far more probable whereas the choice of W-H. is easily explained by their preferences for the Codex Vaticanus. Acts III. 17, XIII 27, and 1 Cor II. 8. seem to allude to a word of Jesus akin to Luke XXIII, 34 a. Why then has the verse been omitted by some ancient authorities? It is proper to Luke, but there are many other parts of that kind. Have some scribes considered as excessive the kindness of Our Saviour, for the Jews knew full well they did wrong? That is exactly what happened to Jo. VIII. 1-12, and it throws a singular light on the character of Jesus.—Anyhow, even W-H. do recognise that these heroic words of Our Lord would never have found a place in Luke if they had not belonged to the unauthentic tradition of the apostles.

Scores of texts would still have to be discussed in detail; we feel afraid we have already overtaxed the reader's patience. One word in conclusion.

To learn Hinduism, I sit down at the feet of a Hindoo; I chose an Orthodox Hindoo, not one of those who interpret their Scriptures by some faint analogies with Western Science. I think I am right in doing so.—To learn Christianity, likewise, there could be no better means than to study the Orthodox Doctrine of the Catholic Church, a regular study of our New Catholic Monthly *The Light of the East** would soon convince Mr. Ghosh that the character of Christ is far more intelligible than he thinks, and far more sympathetic, though of a type somewhat different from Buddha.

St. Mary's College of Divinity, P. TURMES, S. J.
Kurseong (D. H. R.).

NOTE:—“*Union with God in Heaven*” the Ideal of Jesus.

Mr. Ghosh seems to believe that the very same term, *Kingdom of God* can have no less than half a dozen meanings perfectly disconnected (M. R., Aug. 1923, p. 197); that Our Lord's words may be explained by reference, now to one, now to the other of these various significations, for no other reason than because this attitude suits his own purpose. He ought to remember that these various meanings are borrowed from hostile systems. Scholars like Harnack, according to whom K. of G. stands for an inner spiritual experience (meaning i) will spurn all other concepts and explain all texts by a consistent, systematic appeal to one single notion. The opposed School of Eschatologists like Loisy meaning iii and vi fundamentally identical will never admit that K. of G. can mean an inner, spiritual experience. Both schools will agree in rejecting as narrow and antiquated a system of exegesis which would reach such notions as IV and V. Then there are those scholars who distinguish

a double stage in the gradual manifestation of the Kingdom, thus *synthesising in a sense to the conflicting views of Harnack and Loisy*. Mr. Ghosh does not see any harm in following at one time Loisy, at another Harnack. What does he care about understanding Christ and the Gospels? Can Christ be understood at all?

Here are a few points that may prove useful as a clue to many a difficulty of his:

I. K. of G. is a very poor translation, for basileia theon refers, *not to the territory* over which a king rules, *but in a true Eastern sense to the very power exercised* (Psalms 102.19; 144. 11, 12, 13; 21. 29).

II. *Jehovah* in that sense is *the King of the Universe*. He has willed it to be, that is why it exists. Were it not for His will, all would again vanish: all depends on Him: He holds sway over it all, *by right at least*. As a matter of fact Israel alone bears the yoke of the Theocratic Government. But day will down when fact will give way to right and all, in one sense or the other, will recognise the rule of the Lord God. Thus the concept of the Royal Rule of God becomes coupled with the idea of a final manifestation (*Apocalypse*) when God will give to each one according to his merits.

III. Now, various characters will naturally stress various aspects of the same concepts: accordingly we reach different shades of meaning, extremely important for the understanding of the Gospels. The words K. of G. have quite a different nuance in the mind of the Jews, in the mind of the Baptist, in the mind of Jesus.

The Jews in the time of Our Lord stress the *national and temporal* elements: with them K. of G. means God's rule through the agency of the Messiah-King who will build up a Jewish Monarchy, and submit to Israel all pagan empires.

With *John the Baptist* this ideal, collective and national and temporal of the Jews, becomes highly *individualistic*, broadly *human*; profoundly *apocalyptic*; the judgment of God—through a Messiah to come, nay already in their midst—is at hand; what counts for a man is not that he should be a son of Abraham, but the fact that he possesses the fruits of righteousness.

Christ's idea is intimately linked up with the conception of the Baptist. There are differences all the same and pretty deep differences:

(1) Christ does not refer to a future messiah: He knows himself to be the messiah.

(2) Stressing the Ethical attitude. He yet knows full well that wheat and cockle will grow together in the field of the world, until the Day of Industrial when the God of Justice will reward the good and punish the wicked.

From these few considerations, (all too sketchy, I know) we can understand.

(a) *Why Christ did not straight off tell everybody: I am the Messiah.*

The Jews would have taken these words in their own sense: The Monarchy of David will be re-established, hence revolution; war on the Roman: bundle him out! Christ's Kingdom is not of this world, i.e. is not a temporal rule, but a spiritual power. His ideal is human, not national. Hence when the devils proclaim His Messiahship, He bids them be silent. Even His apostles are not to spread the news.

Yet on two occasions does He speak out or allow people to speak out: *when far from the Jews* and

* Yearly subscription Re. 1. Apply to The Manager, 3, Portuguese Church Street, Calcutta.

when the hour had come for laying down his life and this willingly (Jo X 17, 18).

In Samaria He tells the woman explicitly (Jo IV. 26) ; in the land of Gerasa He does not impose silence on the devils (Mk V. 7, 8).

When the hour draws near of laying down His life, according to the Father's order. He does not mind the profession of Bartimaeus and the shouts of the crowd saluting Him as Son of David ; nay all the parables of these last days have but in view this one single point, and before Caiaphas and Pilate His testimony is clear and resolute : not only does He know this will prove the deep cause of his death, it is by choosing to make these solemn avowals that He willingly accepts His passion and death.

(b) By a study of the notion of K. of G., we are

prepared for texts like Mt. XXVIII. 18-20 and the parallels in Mark and Luke : Acts I. 8, XXIV. 9, 14, etc., which put in full evidence the *Universalism of Christ*.

(c) The spiritual and Ethical character of the K. of G. prepares texts like Mk XII. 25 (thus Luke XXII. 30, cannot be taken literally, and in spite of Mr. Ghosh's affirmation, Dalman 2 lines below the quotation made says in full terms : 'Never did He refer to the repast merely as a repast,' etc., [Dalman, the Words of Jesus, p. 111] Luke XII. 33, 2 Cor. V. 1, Apoc. XXIII. 4, 1 Cor. XIII. 12, 1 Jo. III. 2.

These texts fully entitle us to conclude that the *Heaven of the Historic Christ was no other than the 'facie ad faciem' of the Radiant Eternal Vision of God.*

INDIAN PERIODICALS

"What Then?"

As usual with Rabindranath Tagore's discourses, his contribution, entitled "What Then?" to the *Vaisakh* (mid-April) number of *The Visva-Bharati Quarterly* does not easily lend itself to summarising. We shall, therefore, content ourselves with extracting the concluding paragraphs of the article, which give some idea of the whole. The poet-seer writes :—

Now-a-days, on occasions of festivity, we have acquired the habit of adding a foreign brass band to the usual set of festive pipes, thereby creating a horrible confusion of sound. Nevertheless, the plaintive note of our real yearning may yet be discerned by the sensitive ear, through all its clash and clang. The glamour of European civilisation has captivated our eyes, and our great ambition is to imitate it, as best we can, in our own feeble way. But while, in the public part of our homes, the foreign big drum and blatant trumpet proclaim the pride of wealth and the competition of fashion, those who are in touch with the privacy of our inner life, know that this hideous din does not penetrate there, to drown the auspicious conch-blows which voice the true festivity in the depths of our heart. However vociferously we may preach the efficacy of European state-craft and social customs and business methods, these cannot fill our hearts—, they rather hurt the ideal of the Highest which is still alive within us, and our soul cries out against them.

We were not always this kind of a market crowd, jostling and elbowing one another so vulgarly, quarrelling over privileges and titles, advertising our own worth in bigger and bigger type. The whole thing is sheer imitation and mostly sham. It has no redeeming features of courtesy or gracefulness. But, before this age of make-believe overtook us, we had an inherent dignity of our own, which was not impaired by plain living or poverty. This was

for us like a congenital armour which used to protect us against all the insults and trials of our political subjection. But this natural protection has been wheedled away from us, leaving us defenceless and ashamed. Dignity has now become an outside thing which we must bolster up by outward show. As we no longer reckon inward satisfaction to be the fulness of wealth, we have to hunt for its paraphernalia in foreign shops, and never can gather together enough of them. And the unmeaning excitement of this pursuit, which we have come to look upon as the only happiness has made us, who were once only in partial subjection, to become slaves of the foreigner all over.

But, in spite of all this, I say that it has not worked its way into the core of our being. It is yet of the outside and therefore, perhaps, so excessively obvious. Just because we have not become really used to our new acquisitions do we make so much of a turmoil about them, like the exaggerated movements of the inexperienced swimmer.

I still feel sure that if one who is worthy stands before us and proclaims that this insane competition, this ephemeral wealth, this aimless excitement, is not the best for us ; that each set of activities have their natural termination ; that in the perfection of the ending must be our ultimate fulfilment ; and that short of the Supreme all else is but petty and futile,—then, even through the clamour of the market place, such message cannot fail to reach our heart. "True! True!" it will respond at once. "Never was anything truer!" Then our school-learned lessons, on the profits of insensate competition and the glories of blood-stained nationalism, will drop out of our minds and the glitter of armies and the glamour of navies cease to fascinate us.

Moreover, I cannot at all admit that what is good, is good for us alone. It is never true that we must take refuge in meekness because we are weak, or that we want righteousness only as a convenient cloak for hiding our poverty! The ideal held up high by our sages of old was not meant for a particular people, peculiarly situated. It was realised and announced as a truth good for

all places and times, and so, in our heart of hearts, we still believe it to be.

To prepare during adolescence, in a spirit of reverence and by a life of discipline, for the world-life in which the soul is to attain maturity amidst the performance of good works; to achieve in the larger life of the third stage the loosening of its worldly bonds so as to qualify the soul for the joy of passing through the portals of death to its freedom,—only through such regulation can human life attain to consistency and fulness of meaning.

If we really believe this, then we must also recognise that each and every people must strive to realise it, overcoming their respective obstacles in their own way, if they would be true to themselves. If they would really live, then everything else,—the luxury of individual riches, the might of nations,—must be counted as subordinate. The soul of man must triumph and liberate itself, if man's incessant endeavour during all these ages is to attain its fulfilment.

If that is not to be, *what then, what then, what then?*

Silk-worms in Mysore.

The Journal of the Mysore Agricultural and Experimental Union observes:—

The race of Silk-worm that is being reared in the Sericultural areas of Mysore State has got certain good qualities. The worms are strong, resist disease, and are multivoltine. But the quantity of silk produced by these is very little, the number of days taken from hatching to finish is more and the worms are not very active. The foreign races, that is Chinese, Japanese and European, are rich in silk, take a shorter time from hatching to finish and are very active. But unfortunately, these worms are weaker, are less resistant to disease and generally produce only one generation in the year and the eggs require to be put in cold storage for at least 70 days before they hatch uniformly. We have been trying to combine the good qualities of both the Mysore and the foreign races.

The following statement shows at a glance in what points the Mysore × Foreign are superior to the Mysore race:

{Race	No. of days taken from hatching to finish	Percentage of silk content to development of cocoon.	Average length of filament from each cocoon.
Pure Mysore	About 30 days	12 per cent	494.4 Yds.
„ Japanese	„ 26 „	15 to 16 per cent	650 Yds.
„ Chinese	„ 24 „	14 to 15 per cent	600 Yds.
Mysore Fixed White	„ 27 „	14 per cent	500 Yds.
Mysore × Japanese F1	„ 26 „	14 per cent	600 Yds.
Mysore × Chinese F1	„ 24 „	14 per cent	550 Yds.
Mysore × Fixed White F1	„ 26 „	13 per cent	500 Yds.
Pure European	„ 26 „	15 per cent	700 Yds.

Postal Subordinates.

Labour writes:—

“It will be seen from the reply given by the Hon'ble Mr. A. C. Chatterjee to question No. 369

put by Mr. S. C. Ghose that as a result of the increased postage rates, the receipts show an increase of sixty eight and a half lakhs of rupees for the year 1922-23, and as a result of retrenchments there was a decrease of Rs. 105 and a half lakhs in expenditure. After covering the deficit of the year 1921-22 there was thus a net surplus of about 125 lakhs of rupees. But Postal expenditure includes the cost of the telegraph work done by Combined offices, which should legitimately be charged to the Telegraph Department. If therefore the cost of telegraph work is excluded from the Post office account, as it should be done, there would be a net surplus of about 2 crores of rupees. Funds there were enough and to spare to make provision in the Budget for sanctioning the Irreducible Minimum Demands. But that was not to be. The special train for foreign mails has been restored. The Post of Traffic Controller has been revived, the scale of pay for Audit Officers has been improved and provision has been made for various kinds of luxuries but to improve the hard lot of the subordinate service is not to be thought of.

The Postmaster's quarters are wretched hovels with leaky roofs, while palatial buildings are provided for the officials of the Telegraph Department. Superabundance of furniture encumbers the Telegraphists, free quarters, but the Sub-Postmaster cannot get in broken chair or stool replaced, his records must be left to rot where they may for want of almirahs, padlocks are not supplied to lock up what should remain under lock and key.

The Post Office is always understaffed while a superfluity of staff is noticeable in the sister department.

The Sugar Industry Of India.

In the opinion of the *Bengal Nagpur Railway Magazine*,

The industrial backwardness of India is perhaps best illustrated by the condition of her sugar industry. Sugar-cane is indigenous in India which until very recently headed the list of sugar-growing countries and its estimated yield of cane-sugar now ranks second to Cuba. And yet India instead of being in the position of supplying her own requirements and exporting her surplus stock occupies a normal position as the third largest importer of sugar in the world.

It is notorious that the yield both of cane and raw sugar per acre and the percentage of available sugar extracted from the cane are very low and this accounts for the fact that India has to supplement her own supplies by imports. The difficulties that hedge the problem of the development of the sugar industry of India are obviously many and peculiar. The systems of land tenure, the consumption of sugar in a crude state as *gur* or jaggery, the absence of any intensive system of cultivation are all factors which militate against any rapid expansion of the industry. The Indian Sugar Committee which was appointed in 1919 by the Government of India and which was composed by experts went into the question thoroughly and their report furnishes reliable data.

The statistics collected by this Committee revealed the striking fact of the extraordinarily low

productivity that of average years against 461 tons India with tons of statisticians indicate. sugar price is in contains. The extent the fact yields of *gur* does.

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production of sugar in India per acre compared with that of the other cane-growing countries. The average outturn of sugar in India during the five years ending 1918-19 was 1'03 tons per acre as against 1'96 tons in Cuba, 4'12 tons in Java and 4'61 tons in Hawaii—the three countries besides India which contribute more than half a million tons of cane-sugar to the world's supply. Mere statistics are notoriously misleading and the position of India is really much worse than these figures indicate, because by far the largest portion of the sugar produced in India is in the form of *gur*, which is in reality merely concentrated cane-juice and contains all the molasses that exist in the juice. The extent of this difference can be gauged from the fact that, whilst cane-sugar from other countries yields on the average 90 per cent. of refined sugar, *gur* does not yield more than 50 per cent.

"When East Meets West."

To *Welfare* for June Professor Sudhindra Bose of the State University of Iowa contributes an article with the heading "When East Meets West," in which he gives a few of the outstanding impressions he gathered from the seventeenth annual national convention of the Association of Cosmopolitan Clubs recently held at Indiana University at Bloomington.

In addition to visitors, there were one hundred and ten delegates representing fifty-seven branches of the Association scattered from the Atlantic to the Pacific. India, China, Japan, Syria, Philippine Islands, Hawaii and other Eastern countries were well represented at the convention. Of the three Indian delegates, one was a young woman from Allahabad. The occasion was deemed important enough to elicit the following message from the President of the United States, Mr. Calvin Coolidge: "The plan of the Association of Cosmopolitan Clubs is certainly one which assures a free and general exchange of ideals among the leaders of intellectual communities. In making possible such an encouragement of liberal and cosmopolitan thought, the organization can hardly fail to render a distinct public service."

The convention, as a kind of court of last resort of the organized foreign students, went unanimously on record favouring the organization of a bureau of information. It will attempt to suppress cinema pictures and other institutions that are harming international good feeling. Moreover, the bureau will send out competent lecturers from time to time who will speak on foreign countries with first-hand knowledge. Such a service at this hectic hour of narrow religious bigotry and galling "white" discrimination is full of great promise.

On the third day of the Convention, the writer delivered a public address on "The Awakened Orient," which he concluded with these words:—

"East and West must learn to live together, not in hatred and in war, but in peace and

harmony. Asia and America—white, brown and yellow—must outgrow the inherited cult of pride, the creed of prejudice, the dogma of selfishness, and the unspeakable insanity of conceit. You talk of world peace: but there will not be—cannot be—lasting peace until there is a complete realization of human brotherhood.

"There is no greater mistake than to imagine that certain virtues are the peculiar property of a peculiar race, and certain vices belong to other races. The truth—the cold scientific truth—is that all virtues belong to all people, and so do all vices.

"God hath made of one blood all the races of the earth. We are all members of one body. Humanity is one. Do not, therefore, attempt to wall off a portion of the human race and treat it as if it were different from all the rest. If you do, sure as fate, you will make a grievous mistake. For a change, a very profound change, has come over the so-called unchanged and unchangeable Orient. All Asia from Constantinople to Canton, from Colombo to the heights of the snowy Himalayas, is thrilling with the new consciousness of life and power. The entire Asiatic world is aroused to the vindication of personal and national self-fulfilment. Do not trifle with this awakened Orient. Most earnestly do the nations of the Orient beg you to remember, before it is too late, that the problems of the relation between the East and the West can be solved on one and only one basis: justice for all, love for all, and liberty for all mankind."

From "Stri-Dharma."

COCHIN COUNCIL AND WOMEN MEMBERS

When the Rules were first published by which the Reformed Legislative Council of Cochin State was established it was a matter for congratulation that it was the first State which swept aside all sex disqualification and allowed women not only to vote but to be eligible for election or nomination to membership of the Council. The electoral lists have recently been published and it is found that for the general electorate there are about 18,900 voters of whom over 1,500 are women. In view of such a wide difference between the men and women voters there would be barely a chance of a woman being elected if she stood for election. This makes it imperative that the Government should allocate at least 4 of its 15 nominated seats to women of the State. The Cochin women are the best educated in India, the percentage of female literacy is highest in Cochin, the matriarchal system holds good in the State so that women hold most of the property and finally Her Highness the Maharanee of Cochin is a most enlightened leader of her people and has been honoured with the Kaiser-i-Hind medal for distinguished services to the Empire. Cochin is fully ripe for the honour of being the first Council to invite women to its Council. If the claims of women are not listened to at once, then the women there will have to agitate and agitate till they get justice and direct representation.

BENARES UNIVERSITY: WOMEN'S HOSTEL

A Bombay merchant two years ago gave a most munificent gift to the Benares Hindu University

for the building of a Hostel for girl students who might come to the University. This Hostel is now completed, and truly it is a monument to the statesmanship of its donor, who has so well recognised that there can be no real advance in the country unless the men and women proceed side by side after having benefited by similar educational advantages. However, an important point in connection with the hostel has come up regarding which we invite the opinions of our readers. Up till now only about half a dozen girl students have entered the University and they have attended the same lectures as the men students. The hostel is planned to accommodate 100 girls and now the highest authorities of the College want to try and get a separate staff of professors for these women students, and are showing fear of the sexes attending the same classes. This would entail an immense amount more expense on the University. Most probably the professors would not be of such a high standard as the present professors. The significant point of the matter is that the women students are objecting to any differential staff being got for them and insist on the advantages being given them of attending the same lectures as the University men students. They have faith in their own modesty and morals, and entirely object to having a species of educational purdah being thrust upon them, and a lower or different set of lecturers provided for them in the name of a "protective" regime. We expect youth will win the tussle!

THE RECONSTRUCTION OF MUSLIM SOCIETY

The following striking ideal of an equal moral standard for both sexes occurs in a statement issued by Mr. Shaukat Ali, President of the Khilafat Committee, regarding elements needed for the reconstruction of Muslim Society: "*Purity of morals must be insisted upon for men no less for women, and the curse of prostitution must be removed both in practice and theory.*"

The First Girls' School in Afghanistan.

Miss Jeanne Van Coover, the first American woman who has been allowed into Afghanistan, has written a very interesting article in *Stri-Dharma* about the first girls' school in Afghanistan. Therein she says in part:—

In the educational work which Amir Aman Ullah, the progressive and enlightened ruler of Afghanistan, is developing in his country, women have not been forgotten. Two years ago, the first school for girls ever established in that country was opened under the direct patronage and supervision of the Queen. It is, of course, strictly purdah and numerous guards and servants must be passed before reaching the curtained doorway which is the last barrier to be crossed. It is like being suddenly transported into fairyland as one enters the enclosure, which consists of a large garden with rooms built around it. There is a wild riot of flowers, relieved by the green of trees and grass, but most charming of all are the brilliantly coloured costumes worn by the ladies.

When the writer visited this institution, the Queen's sister, who is inspectress of the school, and half a dozen of the teachers were gathered on a broad veranda at the farther end of the garden. The place was bright and clean and provided with the usual school benches and desks, at which the girls sat. The teachers were very businesslike and the whole gave a most pleasing impression.

There were three hundred and fifty pupils in the school: they were bright-looking girls, some of them quite pretty and the majority relatively fair of the Spanish or Italian type of colouring. Among them were several of the Amir's sisters and other girls belonging to the highest social classes. There is a five years' course, the children beginning their studies at the age of seven. The curriculum is a simple one, consisting of reading, writing, arithmetic, geography, history, drawing, embroidery and sewing, and some very creditable samples of their handicraft were to be seen. Most of the teachers had received their education in India. Another school, for the still higher education of women, is shortly to be started: in this institution foreign languages will be taught and pupils prepared for teaching, if they choose to follow that profession.

Until the opening of this school, girls only received such instruction as an interested father might give them. As a rule, this was limited to learning to read the Koran. Few of them could write, as it was feared that such knowledge might lead to an intrigue with some man outside the andrum who might be bold enough to brave the consequences of such an act.

It was the hour of recess when the visit came to an end. The garden paths were thronged with girls and the impression carried away was of a big bouquet of bright flowers as members of the different classes mingled together, the still more brilliant costumes of the teachers lending even higher tints to the scene. Yet, under the bright skies of Afghanistan, there is nothing incongruous in the vivid colours worn by the women but they blend together in pleasing harmony.

The Bombay Prevention of Prostitution Act

In an article in the *Social Service Quarterly* of Bombay, Prof. M. I. Antia thus summarises the provisions of the Bombay Prevention of Prostitution Act:—

One section prohibits open soliciting and loitering. Another deters prostitutes from going to places of amusement or entertainment for purposes of their trade. This section has already cleared one restaurant in the Fort of a number of undesirable women who used to gather there in the evening and openly solicit customers. But the most valuable provisions of the Act are those which deal with souteneurs. Any person who procures or attempts to procure a woman or girl, with or without her consent, to become a prostitute or to frequent or become an inmate of a brothel, shall be punished with imprisonment which may extend to three years, or fine which may extend to one thousand rupees, or with whipping, or any two of these punishments. Any person who brings or attempts to bring a woman or girl into the city

Bombay with a view to her becoming a prostitute is made liable to similar punishment. A male person living wholly or in part on the earnings of prostitution is also punishable with imprisonment which may extend to two years, or fine which may extend to one thousand rupees, or with whipping or any two of these punishments; and where such a person is proved to be living with or to be habitually in the company of a prostitute or is proved to have exercised control, direction or influence over the movements of a prostitute in such a manner as to show that he is aiding, abetting or compelling her prostitution with any other person or generally, it shall be presumed, until the contrary is proved, that he is knowingly living on the earnings of prostitution. And it is made an offence severely punishable for any one to detain a woman or girl against her will in any house, room, or place for prostitution or illegal intercourse. These are extremely salutary provisions, and if they are efficiently carried out would do a world of good.

What the Act does not do, is also pointed out.

It is true that the brothel is the core of the problem, and the Act does not touch the brothel so long as it can be removed to a definite "red lamp" locality and its inmates behave in an orderly manner. Hence in the opinion of many advanced reformers the provisions of the Act are considered inadequate, as they do not deal firmly with the source of a hideous evil of vast proportion. But there are also others who would accept the Act as it stands at present as the first step in the crusade against the evil, which must be pushed forward with ever-increasing vigour until the brothel, which is the citadel of the slave traffic, is stormed and overthrown.

The Vital Needs of India.

According to an article by Sir Purshotamdas Thakurdas in the *Indian Review*,

Two of the chronic ills from which we are suffering are (1) the grinding poverty of the tillers of the soil, who constitute nearly seventy per cent. of the population, and whose poverty is manifest in their perpetual indebtedness and their lower resistance to disease and death, and (2) the unemployment of the educated, or the semi-educated middle-classes, who have nothing very useful to turn their heads or hands to, and who have therefore to drag on a miserably precarious existence. The reason for these ills is that while politicians are fighting their battles, and speculators are making or losing fortunes, the fountains of true wealth are drying out and may be unable adequately to support an increasing population in the not distant future.

For the increase of true wealth one has to look to one of two sources, Agriculture or Manufacturing Industries, the former far more than the latter.

Separation of Railway Finance.

Mr. A. S. Venkataraman opposes the sepa-

ration of Railway finance thus in the *Mysore Economic Journal* :—

In the recent Budget speech, the Finance Member offers the bait of increased efficiency of Railways and better service at reduced rates, if separation is affected. We are unable to appreciate this new-born desire for efficiency and better service at lower rates. The principle of State-Management of Railways has been recommended by the Acworth Committee and conceded by the Government. State-operation will come into force at the expiry of each Railway contract. In the near future only two railroads, the East Bengal and the Great Indian Peninsular, come under management and one fails to understand why separation should be thought of, earlier than general State-operation of Railways. Separation of Railway Finance, must follow, not precede, State-operation of most of the Railways; meanwhile Railway demands in the budget must be more fully gone into by the the Assembly and in the interim all new Railway constructions should be automatically stopped. Space forbids an investigation of the Finance Member's bait of better efficiency and service at reduced rates; but we must be content with one supreme fact—and if that is disregarded all is disregarded and discarded—*viz., that the Railways exist for the people and not the people for the Railways*. The Acworth Committee entered a caveat when it said, "Our recommendation as to State management must therefore be read as coupled with and conditioned on the adoption, at least substantially and in main outline of the recommendations which we have made with respect to financial and administrative reforms." State-operation unaccompanied by full financial and administrative control, is a contradiction in terms and therefore stands self-condemned. No attempt at solving the Railway Problem will be perfect or desirable or satisfactory, even after State-operation comes to pass, unless the Assembly has got entire control, financial and administrative, over the Railways and until the executive is made fully responsible to the Indian Legislature.

"Be Strong."

Prabuddhah Bharata exhorts us all to be strong.

"First of all our young men should be strong; religion will come afterwards. Be strong, my young friends. That is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. * * * You will understand the Gita better with your biceps, your muscles, a little stronger." Thus said the great Swami Vivekananda appealing to our young men to pay proper attention to their physical culture. Really the time has come when we should take up this question more seriously than before. It is not at all an exaggeration that we are going down every day as regards manhood. This degeneration, if not remedied in time, will bring utter ruin to the nation. It is already threatening the vitality of our national life. If we take into consideration the general health of our people, we shall see that the majority are bodily weak and debilitated.

The body the vehicle of the soul and the instrument for the realisation of the Eternal Verity, was

never so neglected in India as in modern times. Its culture was considered by the ancient sages as of primary importance for the fuller growth and evolution of man. The old maxim, "Attention to the body is the first requisite for the practice of Dharma," proves this fact beyond doubt.

To our shame and disgrace it must be said that at times we cannot even protect our life, property and honour as we should, and fall easy victims to the molestations of notorious people.

Our present educational system, which gives very little scope for the practice of Brahmacharya and the culture of the limbs, is largely responsible for this degeneration. It is the unanimous opinion of all doctors and physiologists that chastity, external and internal, is the first condition of health and vigour. Rightly does Patanjali declare—"Continence rightly practised leads to strength." It develops the muscles, invigorates the tissues and helps the formation of the finest brain. And thus it is the *sine qua non* of a successful intellectual and spiritual life.

Again, in schools and colleges, or at home, our boys do not get sufficient encouragement for physical exercise that is so very essential for the preservation of health.

The pernicious custom of early marriage can also be held answerable to some extent for the physical degeneration of the nation. In direct violation of the spirit of the Shastras, Indian parents give their sons and daughters away in marriage before they are quite mature, and become thus the indirect cause of much social misery. Many boys who get married early, beget children early and become embarrassed with big dependent families and the cares and anxieties involved in maintaining them even during their very student career.

Finally, the grinding poverty under which both the middle classes and the masses are groaning, does not allow them to have sufficient nutrition so necessary for the up-keep of health.

A Suggestion About Milk-Supply.

The editor of the *Calcutta Medical Journal* thinks that

A large group of preventable diseases of Calcutta can be traced to defective milk-supply—either the milk is contaminated or is deficient in nutritive principles. It is time that the city fathers directed their attention to the supply of this important food.

He therefore makes the following suggestion:—

The Corporation has enormous powers under the present Act. It has power to establish, furnish and maintain depots for the sale of milk and it has the power of purchasing milk from the *Goalas* on a contract term. It is therefore, easy to obtain all the milk that come to Calcutta, buy them at say 6 seers to the rupee, reject such as are absolutely unfit for consumption and pasteurise the rest in these depots. The milk can then be supplied to the public at say 4 seers to the rupee; the difference between the cost of purchase and sale by the Corporation would pay for the up-keep of the

depots and the cost of pasteurisation. The public, if they cannot get very rich milk and at a cheap price, can at any rate get pure milk; if the consumers do not get the full value of the milk bought, they can at any rate get milk "safe" for human consumption and infants who depend on milk will be saved from a large number of ailments they are prone to, at this age.

The consideration of this matter is important mainly from the point of view of individuals but an early remedy will save the future inhabitants of Bengal from falling an easy prey to diseases. The question of man power in Bengal is one, which cannot be ignored by anyone who has the good of the Province at heart.

Svetambara and Digambara Jainas.

Mr. J. L. Jaini enumerates in the *Jaina Gazette* 84 beliefs of Svetambara Jainas to which the Digambaras object. He explains that "Lord" means "Thirthankara" and "Omniscient Lord" means "Kevali," and then proceeds to give a list of the beliefs. We extract the first 18.

1. The Omniscient Lord takes food. 2. The Omniscient Lord is subject to disease. 3. The Omniscient Lord passes excrements, water etc. 4. The Omniscient Lord bows to someone. 5. The Omniscient Lord is subject to troubles. 6. The images are clothed. 7. The Lord reads in school. 8. The Lord sometimes forgets what he has read. 9. The last Lord (Mahavira, passed from the womb of Brahmani Devyanandi and took birth from the womb of Rani Trisala (kshatriya). 10. The first Lord (Lord Rishabha) and his sister Sunanda were born as twins. 11. Lord Rishabha married his sister Sunanda. 12. The Omniscient Lord sneezes. 13. The disciple Gautama had a wrangle with the heretic Brahmana Svadaka. 14. Indrani (the wife of the god Indra) puts on white clothes at the time of the Lord's austerities. 15. The images are adorned with ornaments. 16. The 19th Lord Malli was a woman. 17. The last Lord at his birth shook the mountain Sumeru. 18. The last Lord travelled in the land of Mlechhas.

The editor observes:—

The above shows the trifling nature of the differences which have been multiplied into 84, and the publication of these we hope will be useful in demonstrating that the points of divergence do not touch the ethical discipline, or the course of conduct of the Shravaka at all, and are largely in matters of mythological, metaphysical, or academical interest.

"Public Service."

In *The Young Citizen* for June, Mr. G. S. Arundale discourses on public service, explaining that, by that expression,

I mean the duty each one of us owes to his or her community in the nature of public service—

the service of the public, the service of the many, the service of the community, the service of the State, and eventually the service of the world.

He proceeds :—

Public service is the greatest joy and highest ambition of our lives. I should like young people to have the attitude that while, of course, they may need to take up a profession for the purpose of earning a livelihood, yet the profession must ever be subordinate to public service, and that the sooner they can consecrate themselves to public service exclusively the better. I dream that some day this ideal will be definitely recognised, will become part and parcel of conventional attitude, so that education will not merely be a preparation for a profession, but dominantly preparation for public service the noblest of all professions.

I dream that some day the wise men of the State—some day the wise will always be in power because they are wise, and because the people have learned to put the wise, and the wise alone in places of authority—will construct an organisation whereby it will be possible to discover the most promising among the younger citizens, to draft these into special educational institution where they will be trained for public service, irrespective of social position, of wealth or poverty of all personal circumstances. Normally, those chosen for public service, after receiving the necessary training—spiritual, physical, emotional, mental—will be attached to one or other of the great departments of State, will be given the necessary means of subsistence taking into consideration their personal obligations, and will thus devote themselves to the community, the nation, to which they belong. To be thus selected will be regarded as the highest honour. It will be a matter of pride for a family to be able to say : "We have given so many sons and daughters to public service" ; or "Members of our family have more than once been selected for public service". This will be the hallmark of distinction, the sign of aristocracy, of true nobility.

Indian Christians and Africa.

Mr. C. F. Andrews exhorts the Indian Christians in the *Young Men of India* to send an Indian Mission to Africa to render fraternal help and service to the people of that continent. Undoubtedly our interest in Africa should not be a merely or predominantly pecuniary one. And it is the duty not only of Indian Christians but of all other Indians, too, to realise and perform the duty of service to the Africans. Europeans have done

wicked things in Africa. But there are some good Europeans, too, there engaged in genuine altruistic work. We trust the hope expressed by Mr. Andrews in the following words will be fulfilled :—

I still have a supreme hope, that the Indian Christian Church may soon possess its own devoted workers, not in Africa alone helping the Africans, but in Fiji, helping and loving the Fijian Christians to live out their Christian life, and in British Guiana among the American Indians and the Negroes, sharing their Christian life with them, and also in Java and Sumatra and Borneo, and Celebes, and other corners of the world.

European Scholars on Buddhism.

The Maha-Bodhi writes :—

Prof. Macdonnell is supposed to be a Sanskrit scholar. He has contributed an article on Indian Buddhism to the *Encyclopaedia of Religion and Ethics* wherein he says that the Buddha taught a doctrine which when properly understood could only arrive at the conclusion that Nirvana is "eternal death." Prof. Macdonnell is like the Zulu who learnt Christianity and expounded the ethics of Jesus to his countrymen showing that the eternal heaven of Jesus was only another form of eternal hell.

European scholars are very dogmatic in their utterances. Some would have us believe that Nirvana is utter annihilation, some would say that Buddhism is an agnosticism, others would say that it is an atheism. They learn a little Pali and distort the teachings by their false interpretation and mislead the Europeans by their dogmatic utterances. This is a trick of theirs. These professors are all paid by Christian Boards of Education. There was a time when missionaries attempted to distort the teachings of the Lord Buddha by their utter falsehoods. The abominable tricks they played were too transparent. Now it is the so-called Oriental scholar who helps to mislead the European public. Eternal death is a scientific impossibility. Prof. Macdonnell is a theologian and a philologist. He has not read the Pali texts and the Commentaries in their original. Buddhists for 2200 years in Ceylon have preserved this Holy Doctrine, and not one of the Sthaviras who had lived in the past interpreted Nirvana as eternal death. They saw Nirvana by their psychic consciousness. They were holy ; they did not want to mislead the ignorant like Prof. Macdonnell. The European brain can never comprehend the sublime state of Nirvana. They are passionate, lead lustful lives, and are materialistic. They have the brain of the Asuras who are satisfied with material things. Calmness and solitude are poison to them. They want the realization of sensuous joys. Psychological solitude an impossibility to them. We have now the trio : Macdonnell, Berriedale Keith and Mrs. Rhys Davids condemning Buddhism. We hope to survive the shock.

FOREIGN PERIODICALS

Kemal Pasha on the Khilafat.

We read in *Current Opinion* that :

"In expelling the Caliph, Abdul Medjid, the New Turkish Republic was merely taking the first step toward clearing its house of all powerful religious dignitaries, and the Christian Patriarchs living on Turkish soil may be expected to follow the Moslem Pope into exile. This authoritative explanation of Angora's recent abolition of the Caliphate in Turkey comes direct from the pen of Mustapha Kemal Pasha in a special World-Wide News Service Despatch appearing in the New York *Herald and Tribune*."

Among other things Mustapha Kemal Pasha writes:—

"We found that any introduction of modern ideas did not coincide with the views of the Caliph. With the Caliphate deciding, like a high court, on the regularities of any constitutional measure, it was impossible to enact a law forbidding polygamy, when the Caliph himself was polygamous. The religious head had arrogated to himself the authority to decide on such matters.

"Whenever a law pertaining to national politics or national administration, civil or economical, was attempted, we were invariably faced with an 'opinion' from the Caliph. When we decided, that women should not be forced to wear a veil, again we were face to face with a hostile 'opinion' from the Caliph.

"And so long as such an office, authorized and invested with a sinister power, remained within the borders of our country, any opinion emanating from that office would be an impediment in the way of our progress as a nation. So we decided to dispense with our own religious supreme head while we were dispensing with the Christian religious offices.

"We are not interfering with any faith, but every religion, or denomination, be it Moslem or Christian, within the domains of our country must recognize the Turkish Constitution as supreme, and if they cannot recognize the basic law of our country they must seek a new clime. We are perfectly agreeable that another Moslem country welcome the Caliph.

"In that event we, as Moslems, will gladly pay our homage to the head of our religion as the head of our religion. We only expelled the Caliph as a politicoreligious functionary. My country has had no quarrel with him or the office of the Caliphate as the head of the Moslem faith."

The Berars.

With reference to the Nizam's claim to the Berars, *The Review of Reviews* observes:—

At a general meeting of the Berar Provincial Congress Committee it was resolved to set up

a body to watch over the negotiations on the future of Berars which are proceeding between the Nizam of Hyderabad, the Viceroy, and the India Office.

Evidently the interests and the liberties of the Beraris themselves should be the principal object of any settlement of this long-disputed question, as, indeed, the Under-Secretary of State for India recognised in the House of Commons on February 18th. Nevertheless, the tone of the resolution passed by the Berar Provincial Congress Committee is remarkable. It observes that since the Nizam's letter was addressed to the Viceroy of India, and not to the people of Berar, and since neither of these two parties has called upon the people of Berar to express their opinion, the Committee consider that the letter neither deserves nor requires any expression of opinion from them at present, but that it does require a vigilant eye to be kept on the progress of the negotiations. In a matter as delicate and as urgent as this the proper course for the British authorities would be to establish forthwith an impartial commission to investigate the whole question, including the wishes of the Beraris, so as to ensure that any settlement which may be reached shall recommend itself to all parties as fair and just.

The Beraris justly think that they are not goods and chattels that negotiation as to their ownership should go on between any parties. Self-determination requires that *they* should decide what sort of Government they want.

Asiatic States in Soviet Union.

W. H. Chamberlioni writes in *The Current History Magazine*.

All the enthusiastic things that are said in Moscow about the Russian East are not true. The dictatorship of the Communist Party, which holds good for all parts of the Soviet Federation, makes for close centralization of political and economic power, and the right of secession, which is constitutionally granted to the individual States of the Federation, would scarcely be respected in practice. In pressing for radical innovations, which wounded the religious sensibilities of the Central Asiatic Mohammedans, many errors of judgment were made, which more experienced colonial administrators would have avoided.

In the New Russian East, however, there is undeniable evidence of a spirit of self-assertion on the part of long-oppressed peoples. The presence of natives in the highest governing positions is one sign of this spirit. The use of the long-discouraged native languages in schools and courts and newspapers is another. It is no small proof of the practical wisdom of the Soviet Government's policy of racial tolerance that the old feuds between the primitive peoples who inhabit the Caucasus and Russian Central Asia have now died out. If the

Soviet policy, and Caucasian highest tion of will be altogether powers. nions as trators.

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Soviet Government continues to pursue its present policy, if more and more Tartars and Turcomans and Caucasian mountaineers are trained to fill the highest positions in the military and civil administration of their native countries, then the Russian East will become an interesting, though perhaps not an altogether pleasant, object of study for European powers which prefer to treat their Asiatic dominions as colonies to be ruled by foreign administrators.

Blame for the World War.

In the same journal, Professor Harry Elmer Barnes assesses the blame for the world war in the following words:—

It should be apparent to any one who has followed the analysis of the evidence of war guilt up to the present point that the scape-goat theory of complete, sole and unique guilt on the part of Germany or any other single State can no longer be supported. Probably the majority of competent students would assign the relative responsibility for the outbreak of hostilities in about this order: Austria, Russia, France, Germany and England. But who will say that any of the other States, if placed in Austria's position, would not have done much as she did? The United States took military measures against Spain and Mexico on infinitely slighter pretext, without any question of our national integrity being at stake. Our own diplomatic conduct with Spain in 1898 will as little bear close scrutiny as that of Austria with Serbia in 1914.

Syrian Opposition to French Rule.

Emir Chekib Arslan is known throughout the Near East as a statesman and a scholar. He was a member for Syria in the former Ottoman Parliament. He ranks as a ruling Prince of the Druses and his family is one of the oldest in the Orient. With Dr. Shahbender of Damascus, former Foreign Minister under King Feisal, he represents effectively the Syrian Independence Party, for which he has acted as spokesman at Genoa, Lausanne and Geneva.

This Syrian gentleman writes in *The Current History Magazine*:—

The Syrian people are as one in their demand that Syria be completely freed from the French yoke under which the country is suffering. Quite as civilized as some of the countries which enjoy membership in the League of Nations, Syria does not require foreign aid; she is quite capable of regulating her own destiny, a fact which the League itself has not been able to deny. But in spite of its admission of Syria's capacity for self-rule, the League of Nations has ruled that for a time a great power, viz., France, must "aid" her. And under the guise of "aid" more than one offence has been committed both against the Syrians and the elemental rules of common morality.

It should be clearly understood that the League of Nations, from the Syrian viewpoint, is simply an institution whose aim is to provide a cloak of legality for the greedy encroachments of France

and England. Before, during and even after the war these two countries divided up many lands and mapped out many spheres of influence. Because it appeared to them, after the war was over, a very difficult matter to realize all these conquests by force of arms, they created in the League of Nations a council in which the French and English, along with their satellites, form a majority. Thus decisions are rendered in the name of the League which are nothing but the confirmation of secret agreements made between these two powers. Curiously enough, the Council of the League is in no way bound to consult the League itself with regard to the decisions that it takes, and decisions are made in the name of the League of Nations without the knowledge of the League itself. Thus, when we Syrians protested against the council's decision in favour of a mandate and appealed the case to the Assembly of the League, all the delegations, excepting only those of England and France, assured us that they were convinced of the justice of our cause, but that they had nothing to do with the decisions taken by the Council which were not submitted to the Assembly. The Council is composed of seven voting members, the majority being under the control of France and England, thus, in effect, being simply a tool in the hands of these two powers, who continually pretend to speak in the name of fifty-two nations!

France and England had divided up Syria and Palestine even before the war. M. Poincaré made this admission last year, before the French Chamber of Deputies, stating that "from the year 1912 we have had an understanding with the British as to Syria."

Dr. A. Shahbender writes in the same journal:—

Let me remind the reader that this military occupation, with all the economic and civil hardships that it entails on the Syrian people, has failed to destroy their national spirit; on the contrary, it has added oil to the flame.

"Awakening India"

This is the heading of an article by Prof. Emil Lederer in *Frankfurter Zeitung*. In course of the article, the Professor says:—

Yes, every white man in India is a little god, and must act the part. Racial solidarity demands this. Rules of hospitality require a stranger-guest to observe the customs of the country. He must be reserved, distant, masterful. He must cast no doubt on the great lie upon which English rule in India is based—the lie that the white man is a superior being. Furthermore, it is easy to acquire the manner of a master when that status is unquestioningly conceded, when one need not exact respect from others by his manner or by an effort of the will. It is astounding how quickly a person acquires the master-habit.

None the less, this miracle of human organization and political art rests on fragile foundations. A king is a king only as long as men so regard him. He loses his rank the moment his subjects refuse to pay him allegiance, his officers to salute him, his ministers

to consult his wishes, his people to obey him. If that happens, he becomes a private person overnight. This seldom occurs; it generally takes a revolution to demote a king to a private citizen.

We see the same process repeated in India to-day that destroyed the local independence of the feudal barons in mediæval Europe. This process has been set in motion by the same forces, although not in the same succession: military service, was, industrial development. India is on the road to becoming a Dominion. Will it stop there? Can India become a member of that Commonwealth of Free Nations into which the British Empire is gradually evolving? Is not the so-called Indian Constitution rather the first step toward complete independence?

Modern war has become industrialized. It is won in the end by brains and morale—not of the officers alone, but also of the common soldiers.

Consider what a vast number of things the modern soldier must learn and understand. But you cannot confine mental development and an intellectual training to one side of a man's nature. If you give him knowledge, you simultaneously give him will and desire. Instruction and 'enlightenment' take the place of the corporal's boot, particularly in a war fought for Democracy and the right of self-determination. Who can reckon how many Indian troops in Europe learned 'dangerous thoughts' from Wilson's speeches—thoughts that are now re-echoing louder and louder from the Opposition benches in the Indian Parliament.

Of course, these ideals were intended for home consumption in the colonies, but new thoughts cannot be confined to prescribed areas. Armies have ceased to be machines; they have become complex organisms that think, understand, and act of their own motives.

What a tremendous revolution thus occurred in the ideas of the Indian nation. The natives were summoned to fight against white men to conquer white men—the white men to whom hitherto they had not even dared to lift their eyes upon a public highway. They were taught to destroy, to hew down the demigods whom they had hitherto revered as rich, born to command, all-powerful. They won victories in a war that swept them suddenly into a new world—a world, indeed, of unprecedented perils, horrors, and hardships, but a world that put the native soldier in an entirely new relation to the social order. He was still a subordinate, it is true, but he was consciously a vital part of that social order; he was no longer a mere object, a mere thing, but a man bearing his share of a common burden and receiving the consideration due to his dignity. He quickly learned to think; and a man who once begins to think never loses the faculty. The Indian troops came back from the war seeing through different eyes from those with which they stared stolidly upon an uncomprehended world when they left home. They came back conscious of their own power and merit.

The same thing happened in industry. A war that carried hundreds of thousands of Indians to Europe, that ravaged great industrial centres of that continent stimulated the manufactures of India herself.

Sovereignty seems at this moment to be slipping back into the possession of Asia. Europe's forceful and restless spirit, has not only conquered Eastern apathy, but has transformed it. Feudal, dream-cradled India is rapidly becoming a memory. She is on the threshold of the industrial age. Her evolution will not parallel that of Europe; it could

not do so in this rich tropical realm, with its picturesque and romantic past. But Europe's rule in Asia is doomed. The very breezes whisper that to the stranger's ear all along this coast.

The Present Social System.

Socialists and other social reformers of all sorts dwell entirely or mainly on the defects of the present social system. Principal L. P. Jacks says in his *Hibbert Journal* much that may be said in favour of it, including the fact that the system can claim the credit of having produced these reformers themselves! That the existing distribution of wealth is faulty, has been pointed out repeatedly by socialists. Principal Jacks observes:—

Whatever vice may be charged against the system for having given rise to the existing distribution of wealth, we must not refuse it the credit of creating the wealth to the just distribution of which we attach so much importance. That the inheritance is regarded as valuable seems sufficiently proved by the intensity of the battles that are waged over the question of its ownership. Of its extent nothing need be said beyond a word of indication. It includes the whole 'plant' of industrial civilization, not omitting the centres of industrial activity, the towns and cities great and small, with all their complex mechanism both ponderable and imponderable, their arteries of traffic, their means of communication, their streets, their banks, offices, exchanges, and markets. The means of production include all these things and many others of like nature. Our social system surely deserves a good word for the part it has played in their creation. One may at least say that society has made itself worth reforming.

He continues:—

But beyond all this, and perhaps even more essential to the equipment of the reformer, stands the whole body of the positive sciences in their ever-multiplying variety and ever-increasing value for the amelioration of human life, every one of them with its own contribution to make to the technique of a higher civilization; every one of them a witness to the capacity of our social system to reform itself. The positive sciences are the fruits of that system in exactly the same sense that idle luxury and miserable poverty are its fruits at the darker end of the scale; with science at his elbow the powers of the reformer are illimitable, while without it he could do nothing. With this fact before us may we not say that when social reform has no other conception of its mission than that of attacking the social system it becomes, essentially, an attack on its own mother?

Why Chinese Civilization was Stagnant.

Asataro Gotoh assigns the following reasons for the stagnancy of Chinese civilization, in *The Japan Magazine*:—

One civilization in nature diligent study their peculiar Their prosperity of sacrificed they do position is advanced hedonism things th

The journal Chinese

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"The destroy c its users tunity it medium ever been magic toy rubbish. quite com us of the gence and products invention

Huge tical pa Men cor motives. proportio Citizen:

One of the reasons why the progress of Chinese civilization stopped is the fact that China is too rich in natural resources to make the Chinese people diligent and inquisitive. Without much labour or study they can earn their livelihood and pleasures. Their utilitarian attitude was one of the most peculiar characteristics of the Chinese people. Their life's ideals are (1) to live long, (2) prosperity of their descendants, and (3) accumulation of wealth. They cared for nothing else and sacrificed everything for them. If they have them they do not mind whether China's international position is high or low, or whether their civilization is advanced or not. Their philosophy of life is hedonism and all their wants have been satisfied by things that can be produced within the country.

"Disinterestedness in Politics."

The same writer dwells thus in the same journal on the political indifference of the Chinese :—

It is very interesting to note that the common people in China have little interest in their own government. It matters nothing to them whether their President is a Chinese or, say, a Russian, provided he gets rid of the mounted bandits that infest their peaceful abodes and if the taxes are not too heavy. To them it is a matter of little significance whether their President is a Chinese or a foreigner if he is a good ruler. This is the real psychology of the four hundred million people in China.

An American on the Radio.

Bruce Bliven tells in *The Century Magazine* or June how radio is remaking our world. He holds that

"The real danger for radio is not that it will destroy other means of communication, but that its users will fail to live up to the magnificent opportunity it creates. Here is the most wonderful medium for communicating ideas the world has ever been able to dream of; yet at present the magic toy is used in the main to convey outrageous rubbish, verbal and musical, to people who seem quite content to hear it. Radio serves to remind us of the painful fact that high standards of intelligence and discrimination are not the inevitable by-products of an age of wonderful unmechanical invention."

Money in Politics.

Huge sums are spent by American political parties in their election campaigns. Men contribute to party funds from various motives. The evil has grown to gigantic proportions. We read in *The Woman Citizen* :—

In the pre-convention campaign of 1920, there was spent by Republicans for

Calvin Coolidge	\$68,375
Warren G. Harding	113,109
Herbert Hoover	173,543
Hiram Johnson	195,395
Frank O. Lowden	314,984
Leonard Wood	1,173,303
Total	\$2,038,709

One dollar is equal to about Rs. 3-8.

The evil is thus characterised :—

Money in hand, the campaign is conducted prodigally and wastefully, votes are bought (as all who are familiar with our system know) and any ideals a party may have had at the beginning are buried under the avalanche of ballots cast by the ignorant, illiterate and subnormal, sordidly mobilized by the contest of dollars. The educated partisan, ignorant of the system, rejoices over the triumph of his party's tenets; but the really great men who are pitch-forked into high office by these processes, of which they cannot be ignorant, do not take their places as light-hearted champions of triumphant principles; they come as men who have seen ghosts and are haunted by the memory. The entire political machinery becomes sordid and sunk in low ethics.

The expenditures of 1916 and 1920 exceeded those of any previous campaign. It is said that General Grant's victorious campaign of 1868 cost \$10,000; that General Harrison was nominated against a field of rivals by a campaign costing \$9,000. Parties do not reveal their financial secrets, but these figures indicate how far they have travelled in extravagance.

About the remedy this paper suggests :—

Limit by law every contribution. (Senator McKellar proposes \$500 as the largest that should be allowed.) The complete itemized list of contributors and the itemized disbursements of both parties should be open to the public. A committee of Democrats to examine the Republican books officially and a committee of Republicans to examine the Democratic books would be a delicate and effective method of safeguarding the public welfare. Such plans strictly enforced would take money as a determining factor out of politics and give us issues over which to make the contest in the election.

Ancestor Worship in Africa.

James Thayer Addison tells us in the *Harvard Theological Review* :—

"Evidence for the existence of ancestor worship among the uncivilised peoples of Africa is varied and abundant. Outside the limited range of Mohammedan and Christian influence, there are few tribes whose religion has been reported with any care that do not appear to practise ancestor worship in some form."

The writer reviews a portion of the facts

available, in order to indicate the wide range and diversity of these practices.

"Mamihlapinatapai."

DR. W. H. HADOW, Vice-Chancellor of Sheffield University, in his book on 'Citizenship' suggests that this word, apparently Fuegian, "should be inscribed over the door of every conference-room in Europe." Its meaning being "to look at each other hoping that either will offer to do something which

both desire but are unwilling to begin." A writer in the current *Expositor* thinks the word would fit more than conference-rooms, and he would like to make it the text of a sermon to the good people who are "secretly waiting to see if someone else will not step forward to tackle a peice of work which claims to be done. They are not unwilling to do it," says this writer, "but they are quite willing that someone else should try it first." If there are any such good people among our readers it might help to cure their hesitancy if they recalled the inhabitants of Tierra del Fuega, and tried to pronounce (cautiously and to themselves) "Mamihlapinatapai."

—The Inquirer.

THE OLD OLD STORY

By SANTA CHATTERJEE

(13)

AGED though he was, Tarinikanta tided over the crisis and lived. Sailaja registered surprise by placing her palm flat on her cheek and exclaimed before her friend: "Even Yama* would not accept his old bones! Or why should he survive this terrible illness?" But in spite of his survival, the doctors would not encourage him to hope for a much longer lease of life.

When Karuna returned home that stormy night, Tarini kept looking at her face but dared not ask any questions; such was the expression on it. Karuna woke up under the lashing of his glances, looked everywhere on her sari and shawl for the notes and found that she was without these. Yet she said quite easily, "Dadamashay, you need not worry any more, I have fixed up everything."

Tarini said, "So you have got the money so soon? Let me see." Karuna said, "I shall get the money in a day or two." Tarini smiled in disbelief and lay down again as if he did not care.

The next day and the day after, too, Abinash came. Whenever he came, he found Karuna sitting at the head of Tarini. He rubbed his boots outside the door, cleared his throat loudly, asked for a glass of water, wanted to see the new prescriptions and tried in many ways, but did not succeed in shifting Karuna from her post. He got whatever

he asked for, but he did not get even a single chance to speak to her. As a result, he would come every day to feel the pulse of somebody else's patient and go away. On the fourth day a heavily sealed envelope came with Satadal. She looked enquiringly at Karuna and said, "*Bara Mama** said he would not be able to come and see Tarini Babu to-day and asked me to come over and enquire after his health; and he also asked me to give you this important letter."

When Satadal took her leave, Karuna opened the envelope and found four five-hundred rupee notes. And there was some writing on a slip—"I am going out of town again. I shall not be able to return before 15 or 20 days; I think that is sufficient time." From that day it became a daily work for Karuna to borrow newspapers from everybody, to turn over the advertisements and to answer the "Wanted" notices put in by people from every corner of the country. The doctor had said that Tarinikanta wanted open air badly. And she found little difficulty to make Tarini understand that she wanted more money just then.

The day Karuna got a job at seventy rupees a month in the Mufassil,† their little home resounded with the moving and packing of things. Thanks to the railways, the people of Calcutta, almost to a man, have the opportunity to go out and drink deep of the

* The God of Death.

* Meaning Abinash.

† Outside the Presidency town.

open country air at least on a few occasions in a lifetime. But in spite of her twenty years Karuna had never been beyond the railway terminus at Howrah*. One need hardly point out that the two other younger members of the family had also had no such luck. Ronu never tired for a moment to inform the world about this great good fortune—their first travel. Moreover, Ronu had not the slightest doubt that his first train journey was an item of news which the world should on no account miss. But it was regrettable that his sisters, instead of encouraging him in his mission, put every obstacle in his way. No sooner had he left bed in the morning, than he was going out to press Bhola, Toba and his other friends into Reuter's service, but *Bardidi*† rebuked him, saying, "Oh shame, Ronu, why are you so much in a hurry to go and spread a thing as soon as you hear about it? All sorts of things may happen before we actually start; we may not even go at all." Ronu thought, they had not gone anywhere so far, and it would not matter much if they did not go even this time. But while the chance remained, should an intelligent person neglect to augment his credit and public estimation? If they went, so much the better; if not, this temporary gain in importance would be enough of a consolation. Aruna burst into Ronu's contemplation at this juncture and said, "Really! We have forgotten to inform *The Daily Post* about it! Maybe, when Ronu has gone, the whole city will leave its work and do detective duty to find out his whereabouts! Go quickly, while there is time, and tell them about it!"

Ronu became extremely indignant and said, "It is not quite so much of a joke as you seem to think. Don't think others to be like yourself." Aruna said, "That hardly needs telling, does it? Who has not heard of the Governor's dismissal and of Ronu's appointment in his place?"

This time Ronu smiled contemptuously and left the room. Those who were determined not to understand things he did not feel like wasting his time in making fruitless efforts at making them understand. He had only a few days in which to excuse himself for his impending long absence and to

arrange his affairs. Besides, there were the endless errands on which his worthless sisters sent him. These had gained in number just now. As if the whole world outside Calcutta was an empty desert that one must pack up the Municipal Market* and carry it as luggage! Ronu was getting fed up with his sisters' fussiness.

They started within ten or twelve days of Tarini's convalescence. He had not yet learned to move about anew, and one could yet call him a patient. Ronu became suddenly quite grave under the strain of playing the guardian to three people at this early age. To keep all medicines ready in a strange place, to put everything except the tiffin basket in the luggage van and to keep each one his or her own ticket—he felt it his duty to impress upon his sisters all these newly acquired ideas with fitting seriousness. When they got into the carriage which took them to the station, he told Karuna very clearly not to leave behind the money bag. For in that case it would be difficult to get the tickets. He did not forget to warn Aruna about falling asleep at Rajgunj station. Ronu said with a grave expression on his face: "Look here, this is not your hackney carriage that you may take as much time as you like shrieking after your bundles and water jugs by turns while it waited. One must get all the things together one station before we arrive there and keep everything near the exit. No sooner we arrive there, than I shall jerk everything and everybody on the platform."

Aruna said, "All right, keep a tight hold upon your feeding bottle! You need not worry about anything else."

But in spite of this injunction not to worry, Ronu kept worrying aloud till they came to their destination. His worries followed his program, but the poor chap was extremely cut up with a shortage of one rupee in the change he had accepted after paying for the tickets. He blurted out the truth when Aruna ragged him about this, "Goodness, how can one keep a clear head with the ticket girls calculating for hours and the Oriyas† elbowing and shoving from behind?"

Ronu could not work out during the whole course of their journey why, in spite of the empty rows of the clear and shining first and second class compartments, they had to get

* Calcutta's most important railway station. It is situated on the right bank of the Ganges, while the city is on the left bank. A pontoon bridge links Calcutta with it.

† Eldest sister, Karuna

* Calcutta's biggest and best organised market.

† Inhabitants of Orissa who come generally as workmen to Calcutta.

into the thirds to stumble over the countless bundles of the numerous passengers which contained their life's accumulation of filth and enjoy thrills of disgust, and to accuse God all the way for supplying men with ears and nostrils. But his dissatisfaction could not stop the engine from hauling along together the empty coaches and the crowded cages. By the time they had come to Rajgunj Ronu's frail body had lost practically all its enthusiasm through being shoved on all sides by huge bodies and subjected to the continued and simultaneous conversation of many loud voices. Anyway he carried out his job with the assistance of his worthless sisters, his infirm Dadamashay and hired coolies.*

The small station had a scanty supply of coolies; and the few that were there could not be distinguished from other people on account of everybody being equally badly dressed. Everybody was dressed in oily and dirty clothing with towels tied on their heads and carrying bundles, *hookahs*,† baskets and huge jars. That one fellow was a coolie could be judged only by his loud refusal to accept a reward of four pice. An old gentleman had received delivery of a basket of oranges, another of sweetmeats, a jar containing lime, a leaf package of betels, a jar of curds, a bundle of coconut fibre rope, a big basket of vegetables, different bundles containing washed and unwashed clothing, broken and whole umbrellas and sundry other articles weighing anything from a *maund*** to a *tola*†† and numbering twenty-one in all; and had smilingly offered the coolie four pice, which he had extracted from some mysterious fold of his dress! The coolie salaamed him, but began to deliver a long speech explaining the weight, number and brittleness of his luggage. The gentleman heard him through and then extracted another half-pice from the same locality of his dress a before and said, "Take this and go away; that is enough."

The coolie laughed and said, "I have seen many gentlemen, but never one so stingy as this one". He got off the compartment and while Ronu was laughing at his humour, Aruna cried, "Look didi, here is a new variety of coolie. A modern coolie!"

Karuna saw a young man, dressed in a

moss green *punjabi** and a white shawl, running; his hair partly came down on his eyes and was partly flowing in the air. In one hand he carried a black earthenware jar containing fresh cow-milk *ghee*† and a bunch of bananas. The glue from the bananas dripped on his shawl. In his other hand he carried a big fish slung from a string which went through its ears, fine red and white bamboo baskets strung together with a rope, and a bundle tied in a towel. A village girl was rushing after the young man. She had a red-bordered short sari on, and her hair was done up into a sort of top-knot. The rapid movement had dislodged her sari from her head and jingled her numerous ear-rings and bracelets. The girl was panting and saying, "Oh father** I fall at your feet, do put me in the train!" She did not cease her entreaties in spite of getting this first-class evidence of the young man's willingness to put her in the train. When there remained no further doubts as to her getting into the train, she said, "May you live long! You were my father in my last incarnation." The young man did not seem to thrill with pride at acquiring such a daughter. He slammed the door of the compartment and started back on his way.

So far Karuna had not seen his face, nor had he seen this bunch of townfolk in the crowd of villagers. As soon as his face could be seen, Aruna said, "Bah, the Modern Coolie is not at all bad-looking!" Karuna said, "Oh shut up, he will hear you." And she thought, "I must have seen him somewhere."

The young man passed in front of them. He was forced to pose as if he had not seen any of them, because he had seen them very well. He went and stood under the corrugated iron shed with an overserious expression in his face and his eyes stuck on the sky. By that time Karuna had worried out that she had probably seen the likeness of this person in the picture of Satadal's *Chhotamama*.

In the meanwhile a smiling, very dark and middle-aged gentleman had entered the platform after pushing open the black-painted iron gate. His smiling face became slightly grave as soon as he fixed his eyes upon Karuna. He made an effort, slightly elongated

* Porters.

† Indian smoking pipes.

** 82 lbs.

†† About half an ounce.

* A short robe coming down to the knee, used along with a flowing loin-cloth coming down to the ankles.

† Clarified butter.

** A form of addressing a person to express respect

his naturally round face and looked at Tarinikanta looking still more serious. But it was probably a difficult trial for him to retain his serious expression for long. As soon as he saw Tarinikanta, his face recovered its normal expression, he smiled broadly, greeted him with a low bow and *namaskar** and said, "So here you have come. I am very late, I ought to have come long ago. Strange place. Yes, then you are yourself Tarini Babu?"

Tarini Babu said, "Yes, at your service. You are Gopesh Babu? This is my granddaughter Karuna." Gopesh Babu almost faced Karuna, performed *namaskar* and said, "Oh yes, that I have guessed;" then he turned his back again to Karuna and said, "Would n't it be better if the little mothers† came to this poor man's cottage and rested a while?"

Tarinikanta said, "Well, we have no opinion here. We obey your commands."

Gopesh Babu at once brought several generous wrinkles on his smiling face, and, clasping his hands on his heart, said, "Really, really, you must not say such things. It is sheer favour on the part of a saintly man like yourself to put the dust of your feet in my house! Saintly company is sweet, very sweet."

Gopesh Babu's face brightened into a deeper smile, his eyes closed as he meditated upon the nectarine quality of saintly company. He remained standing like that for a couple of minutes or so. Ronu pushed his *didi* and said, "Didi, I am going to call a carriage; how long shall I have to roast in the sun?"

Gopesh Babu was startled and said, "Goodness me, what a suggestion! Let me go and fetch the carriage, I have been forgetful and have not arranged about it—what a sin! You have said right, little father,—'roasting' it is doubtless. *Amritam Bala-Bhashitam*** very sweet, very sweet!" Gopesh Babu gazed admiringly at Ronu for about a minute and then went to fetch the carriage. But before he had gone two steps, he stopped and said very nicely to some one, "That's it, that's it! This is really a man. I am extremely pleased".

Karuna and party turned round and found their Modern Coolie clearing some heavy packages from the godown like any other ordinary man. They were surprised to learn that this was the true symbol of manliness and

kept looking in the same direction to discover something more. The young man was overwhelmed at this exuberance on the part of Gopesh Babu and said, "No, I had my own work to do also. This is not unmixed philanthropy."

Gopesh Babu suddenly became grave and said, "You see, it is difficult to find a carriage unless you order it from beforehand. These people for the school have arrived. Now, what are we to do? I am worrying about it."

The young man said, "Well, what can you do? I brought a bullock cart to take my things. You use it for the present. The black-board and the globe can rest in the godown for another day, but the teacher must be taken to her quarters."

Gopesh Babu slapped the young man vigorously on his back as a mark of appreciation and said, "May you live long, may you live long, little father! You have said right—one can't very well put the teacher in the godown. I am extremely relieved. Come along, let me introduce you to Tarini Babu."

Gopesh Babu clung to the young man's neck and hauled him in the midst of everybody like that. He said, "Tarinikanta, this is our Suprakash Ray. Very enthusiastic young man. Sweet temper. Has come on a holiday this way lately." Suprakash *namaskared* and Gopesh Babu joined him as if by reflex action. Tarinikanta said, "Oh, I have seen him when he was young! Are you not Abinash's younger brother?"

Suprakash said, "Yes, at your service."

Tarini Babu, as usual, introduced him all round. Gopesh Babu waited with as grave an expression as he could raise. Tarinikanta asked, "What is your idea in coming here?"

Suprakash said, "Had no ideas. I have come without any."

(14)

The girls' school was situated in the ruins of an ancient dwelling-house. It would be a difficult problem to discuss the actual owners of the house and their whereabouts at present. But it was fairly certain from the state of the house that most of them had long moved into spheres unaffected by earthly *maya*. In some remote past the house was built up in three sections on the three sides of a court-yard, the remaining side leading to the tank. The western section, with its huge cemented floor and a massive archway, stood amidst heaps

* Saluting with the hands joined together.

† Form of addressing younger ladies who stand in a relation of affection.

** "A child's words are like nectar": a Sanskrit proverb.

of useless brickbats and thorny overgrowth like a crestfallen messenger of defeat. Some dauntless species of thorny plants had even made breaches in the heart of the floor, where they reigned in arrogant self-display. The northern section was probably the kitchen. Some burnt bricks and the skeleton of a foot-worked husking machine was still lying there. The last dwellers of the house could not give up preparing their food by cooking, although the house might have been coming down on their heads. As a result one could still find traces of their existence in this section of the house. Three ancient walls held up a new and straw-thatched roof near to where the husking machine rested. On account of the collapsing of roofs everywhere, the *Pundit** had turned this place into a cattle-shed. The cement floor had been neatly covered with a coating of cow-dung in order to arrive at a compromise with orthodox ideals of keeping a cow-shed pure and clean. The plot of land next to the kitchen had acquired some fertility through receiving the ashes and other kitchen refuse over quite a few generations. The Pandit *mahashay*† had not overlooked to plant a few egg-fruit, chilli and pumpkin plants and creepers there with the assistance of his pupils. Fearing that the new teacher might deprive him of their use, he had already reminded the secretary of the school three or four times that it was he who had done the gardening in his spare time so that it might help him to carry on.

The southern section of the house had been the gentlemen's quarters, and as a result, the owners had spent some money on it. It had thereby gained a touch of permanency. But why the God of Fortune had thus played a trick on the owners by turning the gentlemen's reception room into a welfare institution for women—women, who had been to them the thorns of the rose of life—is more than we can boast the knowledge of. The people of Rajgunj nowadays understood this house, when one talked about the Girls' School. About three or four days ago the new teacher had been installed in the upper floor of this section. Karuna had found a little leisure to-day after her first busy days of taking over charge. This she was going to utilise in making acquaintance with the place and its people. It was for the first

time that she was realising the caress of Bengal, her motherland, with any degree of intensity.

A streak of sunlight had come through a fissure in the western archway like the blade of a javelin and rested on a verandah of the southern section. The mango tree next to the kitchen bowed low under its burden of flowers and in the expectation of spring after a barren winter. It was harbouring a whole host of playful lights and shadows. The jamboul and the teak trees behind Karuna's room were, as it were, thrilled with the sight of a new comer and were strewing flowers in reckless abandon. The *Pundit*'s cow was tyrannised into unreason by flies and was waving its tail though fast asleep. The calf had broken the rope that held it and was dancing about the courtyard, getting startled by the murmur of dried leaves. The boys returning from school were making a terrible noise by rushing about at random with their squatting mats and paraphernalia. In the eastern section of the house a flock of geese were cultivating their voice in the shelter of the tank side-growth of bind-weed.

Karuna sat musing by the window and passed her eyes over the surrounding scenery. She thought she must have seen these ruins, the mango groves, the aimless uproar of the schoolboys and the lazy aspect of the tank somewhere before. Not with these eyes, she was sure. She was born and brought up in Calcutta, where Bengal hides her beauty behind a mask of office and court premises; then how could she feel this intimacy with the real Bengal? She could not work out how she did it, but nevertheless she felt like returning home after a prolonged exile. The dusty streets of Calcutta, with their twenty years occupational rights over her mind, had to shift and disappear under the pressure of a three-day-old impression of village paths. The feeling of getting back her own drove out all her troubles, struggles, doubts and fears. She had to cling to the things she had lost without overpossessing it, with all her heart and soul. The idea of the motherland which she had built up in her mind with things she had heard from Satadal and the music in her soul, did not absolutely coincide with this place; there were wants and flaws. But she did not at all feel hampered in rejecting the flaws and adding what were wanting, to create a fulness which pleased her.

It slowly darkened into evening. The herds of cattle responding to the wand in the cowboy's left hand slowly and lazily windled

*A Sanskrit scholar. Also a male teacher of Sanskrit or a Sanskrit language.

† Respectful suffix.

their way home in a cloud of red dust raised by their own hoofs. Women's voices mingled with the tinkling of ornaments came through to Karuna's ears from the neighbouring plant-choked tanks. Not at all like music, but it sounded sweet as music this evening to Karuna. The monotonous evening conch, called out, as it were, to some one. Karuna saw in her imagination the earthenware oil lamp light up in the hand of the beautiful bride. She even felt envious of the daily life of these village girls. She forgot that the dream-village with its conch-calls, lighted lamps, red paths, winding streams, rustic flutes and store of song and laughter, which she saw in twilight and mango-blossom madness, did not exist in reality. The things existed, but their spirit and beauty lay, like the spirit and beauty of so many other things, crushed out of all shape under the burden of a hundred kinds of filthiness and evil.

Karuna sat and wove countless fabrics out of her dreams. To-night they were invited to the secretary Gopesh Babu's place. She had no work in hand, hence the stimulation of her imagination. She staged her tales to-day in a corner of this deserted house. It suited her, and her mind would not even look at their Calcutta tenement. Not even the red brick palace could find a place on the borders of the village tank. The ruined house was set there as it were by the discriminating mind of the trained artist. She had not the strength to shift it, even if she wanted to do so.

But shouldn't she bring him here to whom she pawned herself on that dread night! The shock that she experienced on that night had kept her so long from looking back at it. To-day she discovered that the home she had been building up in a corner of her mind, where she went to lighten the burdens of her poverty-crushed soul but returned in trepidation, where she seated herself on jewelled thrones to appease every hunger of her starved nature, that home had been smashed to bits on that stormy night by the mighty arm of Lucie. The person whom she had so far made only unsuccessful attempts to install in that home, could not be found anywhere to-day.

Karuna was feeling thoroughly ashamed at the conduct of her own mind. She rebuked herself and lectured her rebel heart on the sinfulness of ingratitude and insincere behaviour, but her hero could not find a place in the scheme of her new-born romance of the ruins. The young plant grows up and calls out to the clouds for rain in the heat of summer days, but would it invite the hail

storm? That would shatter it and strike it dead.

The net she had woven wanted to encircle a man who fitted in with the present surroundings, a man to whom everything had not yet assumed the definite details which the scorching summer light brings out, a man in whom one could find the vagueness, the mystery of the unknown, which she found in her dream-village.

Satadal, who first impressed the picture of this village romance on her mind, had also impressed another picture on her mind, and that, she thought, would be suited to the things she found now. Karuna scolded herself that that sort of childishness did not become her; but yet that picture began to come out of every corner of the ruins, the picture of one who the other day walked in front of their bullock cart in the sun, leaving even his shawl to cover the broken roof of the cart. His hair was flowing rebelliously in the wind and he was constantly changing the topic to avoid the enthusiastic eulogium of Gopesh Babu. He tore his shirt into two in his hurry to get their luggage down all alone, but he smilingly tied it up with a knot and never worried.

Karuna thought to-day, that she had prepared his throne under this colourful mango-tree, on the dust of broken petals:—not, only to-day, but through repeated incarnations over thousands of years. Here she had built up a thousand homes, and a thousand cataclysms had scattered them to the elements, but never had anything been able to destroy this melody nor her woman's heart. Karuna had never been taught about incarnations. She had never known this place in her present incarnation. But this three days' acquaintance was forcing her to forget everything else and tying her to the village dust and the village sky with century-old ties. Why, she could not understand.

The bullock cart belonging to the secretary Gopesh Babu came up resounding with loose-jointed noisiness and stopped under the teak tree. Karuna started up. Aruna ran into her room from the next room and cried, "Oh, Didi, is your meditation over? It is a good thing I am with you, or who knows what would not happen to you? Mr. 'Very Sweet' has sent in his cart, and who may be the Apollo of whom you are dreaming?"

Karuna said, "That will do, you have shown enough precocity! Now stop thinking of my well-being and finish your toilet."

Aruna said, "Why do you sermonise with-

out even looking up? I have finished with my hair ages ago. You—" Ronu came rushing up and tumbled upon Aruna with a world of dust on him, saying, "Chhordi dear, does Gopesh Babu always chew raw tamarinds? Why does he make such faces whenever he talks?"

Aruna pushed him away and remarked, "I don't know who chews raw tamarinds and who doesn't, but I know that you have become a perfect monkey. You have spoilt my newly washed dress! Don't you ever dare touch me again without first having a wash!"

"Oh what a dress: rotten stuff! No one would touch it even for money." Ronu departed to dress up for the invitation after this final fling.

As soon as everybody arrived at Gopesh Babu's place, the host came out with joined palms* and stood before Tarini Babu. He said, "Oh, do come in, come in! The poor man's dwelling has been consecrated! God is extremely gracious!"

A little girl was standing near Gopesh Babu whom he prodded with his elbow and looked threateningly at. She went up to Karuna but remained staring at her blankly. Karuna appreciated her trouble. The poor village child had never seen a town-girl and had lost her power of speech at the first shock. She was not sure of the way she should play the part of receiving them. Karuna came to her rescue and said, "Let us go, which way is it?"

Gopesh Babu changed at once from his smile into a terrible grimace, saying, "Oh, you silly little idiot! What do you think you are gaping like that for? Very foolish, sir, very ignorant!"

Aruna tried to suppress her mirth and nearly cut her lips in two in her effort. But she suddenly pinched Karuna hard and spun round like a top to present her back to the company. The little girl started walking sideways to the women's quarter of the house as a result of the scolding. A middle-aged lady was standing at the door with her head completely covered with the end of her sari. No one could see her face nor hear her words. But her mannerism and swaying conveyed to the guests that she was welcoming them. Entering, they found sundry other younger women, who were all more or less frightened out of their wits. The younger ladies had dressed up in black lace

and salmon silk and the girls had put on belts over everything in order to vindicate their right to be styled modern. But some unknown fear dominated them all and nobody dared speak to the guests. Everybody waited as if to see or to hear something. Finding everybody silent, an aged widow came forward, asked them to be seated and began the conversation. The aged lady asked, "Look here dear, I don't know whether to address you as lady-teacher or as *Guru-ma*,* so please excuse me. The hussies had all been receiving lessons at doing things properly the whole day from *Goopi*;† but see how they became like dumb animals at the right moment! Whoever you might be, dear, some one must talk to guests; this is our Bengali custom. Shouldn't I say, 'come and sit down,' because I don't know the Calcutta speech?"

The young ladies thrilled with signs of expecting some imminent danger. Karuna smiled and said, "What is there to require lessons in conversing with us? We are also Bengalis and women—we are not anything else, are we?"

The old lady said, "Quite true, only we are family people and not like you."

Karuna said, "We are also family people. we are not wanderers."

The old lady, failing to express herself, said, "That may be so, dear, we do not know all that."

The invitation passed off somehow. It seemed as if the guests as well as the hosts perspired and recovered their normal temperature after prolonged fever.

Ten o'clock at night, when they were returning home, the moon-light was flooding the thatched roofs of the cottages, and the sandy path along the stream appeared snow-white in the silver glow. There were few people in the lanes. As she felt the cold-white touch of the moon on the silent village, Karuna wondered sitting in the carriage, how men allowed such glory to go waste. She said, "It is abundance that makes a thing lose its charm in the eye of man."

Aruna said, "Not all people are poets like yourself."

A rather over-modern tune was suddenly played upon some unknown flute in the mango grove bordering the stream. Aruna said, "No, there is yet another poet in the village. This is no mere cowboy's flute."

* Mother preceptor.

† Fond way of addressing Gopesh.

* Showing respect.

Ronu remarked, "That must be Suprakash Babu. I made friends with him yesterday. I have seen, he has a couple of nice flutes. Let us stop the carriage, I will bring him along now."

Aruna said, "He is not a fool to play on flutes in the middle of the night. All people have not gone mad as you have."

The carriage was not stopped. Ronu at last said, "All right, let us see if he has not gone mad."

(To be continued)

TRANSLATED FROM THE ORIGINAL BENGALI BY
ASHOKE CHATTERJEE.

NOTES

The British Period of Indian History.

Englishmen are masters of India to-day. From the worldly point of view, they—at least the imperialists among them, who form the majority—think that it is good for them to remain our masters for ever. Some of them may also have persuaded themselves that it is good for Indians also to be ruled by them for ever. They think or profess to think that it is necessary, too, for Indians to be thus ruled, as they cannot rule themselves.

In order to persuade us that it is good and necessary for us to be ruled by them for ever, Englishmen have felt themselves under the necessity of producing in us a conviction that we have lived for countless generations in a climate which has made us unfit for self-rule and that we also belong to a race which is not and cannot be self-ruling, being inherently of inferior stuff.

If the British contention were true, there would be no hope for us. So British historians of India have generally tried to produce a feeling of despair in our minds.

It is, no doubt, sad, but it is true, that the educated Indian's knowledge of the history of his country is confined for the most part to what he reads in his school histories. At first, the school histories prescribed as text-books to be used in our schools generally devoted only a few pages to the pre-Musalman period, in which, moreover, the Greek "conquest" of India cut the most prominent figure; so that Indian boys grew up in the belief that the history of their country was mainly one of a state of subjugation by outsiders. And in these histories, as well as in those which afterwards took their place in school and college courses, the Musalman rulers of India were

generally painted as oppressors whose rule did no good to India.

Gradually, however, a greater sense of proportion has been manifesting itself in school histories of India, so that nowadays a more adequate—though not a fully adequate—treatment of the Hindu-Buddhist period is found in them. Still, they fail to give their readers an adequate and exact idea of the civic, political, economic and all-round cultural achievement of our ancestors. Other historical works, no doubt, supply this deficiency to some extent. But so far as school histories of India are concerned, the chapters devoted in them to the Hindu-Buddhist period can cease to be politically depressing and harmful only when our children learn from them that in ancient times India was on the whole not less free or more enslaved than Britain was under her Celtic, Roman, Saxon, Danish and Norman conquerors.

We do not want to feed ourselves or our children on historical falsehoods or lies; we want to believe only in the truth. And that truth is that neither our race nor our climate prevented us from being on the whole as self-ruling as ancient peoples generally were. What our ancestors were, we may also be.

As regards the Muhammadan period also greater justice is being gradually done to the Musalman invaders and rulers of India. That Musalman rule did some good to India is being recognised more and more. It is also becoming more and more clear that the Moslem invaders were in some respects superior to the indigenous population of India. Instead of emasculating the people of India, Moslem rule appears indirectly to have energised and partially unified them, the result being the rise of the Marathas and the Sikhs. And there is at least one native power which has never been

entirely crushed either by the Moslems or by the British; we mean Nepal.

With our advancing knowledge of the Hindu-Buddhist and Musalman periods of Indian history, the Muse of History is coming to take her proper place in our culture as the curer of national depression and despair. Under her guidance and treatment, we are coming to know the defects and diseases in our mental, moral and physical constitution and in our religious, social and economic organisation, as also the remedies to be applied.

That the British people have become masters of India is certainly due to their superiority to us in some respects and to our defects in those respects. Some of these are patriotism, arms, military organisation, diplomacy, the art of intrigue, etc. In order that we may occupy the same position in the scale of manhood as the free and advanced peoples of the earth, it is necessary for us to know correctly and fully what our defects were. Both the Musalmans and the Hindus were to blame for the establishment of British supremacy in India.

Had the defects of the Indians been due to race and climate there would have been little hope indeed for us. But as far as we are aware, race and climate were not the determining factors in our enslavement.

From what we have said before, it must have been clear that even the histories of India used in our schools are gradually becoming fuller and more unbiassed in their treatment of the Hindu-Buddhist and Muhammadan periods. But the treatment of the British period lags behind. And there are reasons why it does so.

No history of India can hope to be used as a school-book which exposes all the means and methods used, not by Clive and Warren Hastings alone, but by all British empire-builders; the tendency is rather to white-wash all the empire-builders in such books. Hence our children and their teachers are likely to have a lower idea of their ancestors and a higher idea of their British antagonists than true history warrants. It is not true of the (Hindu and Moslem) Indians and of the Britishers pitched against them, that the former were invariably weaklings, cowards, unwarlike men, crafty liars and traitors, and the latter were all uniformly strong, courageous, soldierly, straightforward, truthful, and honourable keepers of their plighted word. Fraud and lying diplomacy and faithlessness to treaties and to

pledges given, had much to do with the establishment of British supremacy in India. And in not a few battles did British generals and soldiers behave like rank cowards. The British empire-builders were past masters in intriguing and raising traitors by bribery and other means in the ranks of their Indian antagonists. They were not always or in most cases "on the side of the angels." To the undying shame of Indians, it must be admitted, of course, that so many of them could be made traitors to their country by the lure of pelf and power. That reveals the moral bankruptcy of a section of our people which was taken advantage of to make India a subject country.

All these things and much more, including some other defects in our society and national character, we have learnt from Major B. D. Basu's historical works. All the five volumes of his "Rise of the Christian Power in India" will soon be out. When his self-imposed task is done, he will have the satisfaction of having discharged a patriotic duty by years of unremitting toil and at considerable expense. The appraisal of the real worth of the volumes must be left to competent historians and serious students of history. All that we can say is that he has done his work with devotion to truth, courage, industry and genuine patriotism, not seeking to suppress or minimise the faults of his Hindu and Musalman countrymen. Whether even the devotees of "National" education will seek to profit by a study of his works, is more than we can say. That they should, goes without saying. For in his volumes will be found brought together information from sources not easily available. And even Englishmen will do well to read in his pages what their own countrymen have left on record as to how their empire in India was built up.

The *Times* of London cannot be accused of any partiality to Indians. Even such a journal, in a review of Major Basu's "Story of Satara," published in its Literary Supplement, is forced to admit that the way in which the Raja of Satara was treated "is still sufficiently discreditable to our modern notions of justice. The Raja was never given a fair chance of exculpating himself; the officials perhaps, nervously afraid of treason, accepted as proof evidence which any counsel could have torn to tatters in an hour."

English writers of school text-books of Indian history may go on dealing with the British period in the old way. But after the

publication easily available which would be difficult for India history to view of British su

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publication of Major Basu's works, making easily available many sources of information which were rare, little known, inaccessible, or difficult of access, there would be no excuse for Indian writers of school-books on Indian history to present to their readers a biased view of the long process of establishment of British supremacy in India.

A Maulvi on Non-intellectual "Mental Calibre."

Maulvi Abdul Karim, formerly an inspector of schools in Bengal and at present a member of the Council of State, has submitted to Government a memorandum on the apportionment of jobs in the public service between Hindus and Musalmans. The Maulvi Sahib holds that the public service calls for "qualifications other than intellectual, such as strong physique, mental calibre, moral stamina, family traditions, social position, administrative capacity, sense of honour and integrity, a combination of all of which makes an ideal officer." Mental calibre denotes capacity or compass of mind. It is difficult to understand, therefore, why mental calibre should be considered a "qualification other than intellectual"; perhaps only men of the mental calibre meant by the Maulvi can understand. Let that pass, however.

The Maulvi will, we hope, admit that, though the public service calls for qualifications other than intellectual, it does call for intellectual qualifications also. We hope also that he does not suggest that those who lack intellectual qualifications or are not conspicuous for their possession, possess in an extraordinary degree "qualifications other than intellectual."

The difficulty is that the mere fact of a man's professing a particular faith or belonging to a particular social stratum or a particular family is no guarantee for his possession of either intellectual or non-intellectual qualifications. Some other means or tests have to be adopted to find out what qualifications of what sorts he possesses or does not possess.

Competitive examinations are not fully satisfactory tests of intellectual qualifications; but no better test has yet been devised or discovered. As regards the really nonintellectual qualifications, of which mental calibre is not one, the comparative strength of a candidate's physique can be ascertained by means of various tests. The Hindus and other non-

Moslem communities will not object to the adoption of such tests for the selection of candidates for the public service; but they will certainly object to anybody being selected or rejected without any such test for no other reason than his religious belief.

Moral stamina is not the monopoly of any religious community; it belongs or does not belong to particular individuals. The same is true of "sense of honour and integrity". Circumstances, events and emergencies prove or disprove their possession by individuals. Family traditions and social position can be boasted of by numerous persons belonging to all the various religious communities; they are not any community's monopoly. Besides, though we do not say that family traditions and social position do not count for anything, we do say that they are not a substitute for the requisite qualifications for public service which men may possess irrespective of birth or rank. Moreover, many "aristocratic" families were founded by cheats and dacoits. Besides, what family traditions or social position did Napoleon possess? What did Cromwell, Haidar Ali or Shivaji, or Abraham Lincoln, or Nikolai Lenin, Kutb-ud-din or Bakhtiar Khilji possess? But did they not possess administrative capacity? It is generally noodles who rest their case on family traditions or social position.

The fact is, leaders of the Moslem community like Maulvi Abdul Karim do not want any searching tests, other than the credal one in their favour, to be imposed. That is why they want a fixed proportion of Government jobs and seats in Councils. They do not see that no human authority can guarantee to any community the enjoyment of such privileges in perpetuity or for long. During Muhammadan rule, power and pelf belonged for the most part to the Musalmans. But they lost these, because they grew unfit in course of time. Similarly, even if some human authority gives them privileges now, they would be able to keep them only by fitness. But reservation of jobs and seats for them does not make for the increase or conservation of fitness.

The Hindu and other non-Moslem communities are wise in choosing to submit to all open tests, physical, moral and intellectual. That makes for the greatest efficiency.

In all schemes for the apportionment of jobs, etc., why is it forgotten that there are other communities besides Hindus and Moslems? And if "protection" is to be given to any, the smaller and weaker the community, the greater is its need of "protection."

Calcutta University Budget

Our University has yet to learn to cut its coat according to its cloth.

The Board of Accounts had provided for a deficit balance of Rs. 1,84,000, but taking into account the amendments proposed by the Syndicate, which were carried on June 24, the deficit would amount to about four lakhs of rupees.

Principal G. C. Bose said that the discussion had revealed that the relation between the Board of Accounts and the Syndicate was anything but pleasant. The next point was about the Budget itself. The figures furnished showed that the ultimate deficit would be more than five lakhs of rupees or near about six lakhs. He would give them the warning that if they went to the Government with that deficit of six lakhs of rupees they very likely won't get a farthing. He had been told that the Government were contemplating the appointment of another committee to overhaul the whole machinery of the University.

Professor J. R. Bannerjee said that it would be better for them to place the true state of finances of the University before the Government and the public. Unless it were known that the University needed funds they could not expect grants from the Government or contributions from the Public.

Mr. Manmathanath Ray said that he did not know under whose authority Principal Bose had made the announcement that the Government were going to appoint a committee to overhaul the machinery of the University. The Senate was not to be cowed down by any such statements. The Senate had to do its duty. The question of a balanced Budget did not arise. If the question arose, the Post-graduate department had to be closed down. It was no use mincing matters and cutting down the figures.

Dr. Bidhan Chandra Rai said that he and his colleagues on the Board felt and expected this disaffection with the order of things. But the cause lay in the fact that the University had been called upon to bear a heavier burden than it could cope with. And what was the result? There was a feeling of insecurity as to tenure which did not and could not make for efficiency. It was just possible that a better understanding between the different departments of the University and a greater amount of co-operation between them would in the future not only mean improvement in all the activities of the University, but might also result in economy in various directions.

It was time that definite steps were taken by the Senate and the Syndicate to decentralize the government of the University and place the working of the various departments independent of control by individuals and dependent only on rules and conventions consolidated by practice.

Sir Devaprasad Sarbadhikari, the chairman, commenting on the deficits said that the Calcutta University was not singular in its misfortune. It had been the misfortune of the Government of India almost every year to have a deficit Budget till the salt-tax came to the relief of the Government. Things were changed. The requirements were growing and they could not be confined to their old groove of work. They had to expand and they were expanding. Therefore, whether the

State came to their help or not, whether the public came to their help or not, the University had to frame its ideal and to keep it aloft and work it with the resources at its disposal.

We cannot say that there are no grounds for the apprehension expressed by Principal G. C. Bose that, if one asks for too much, one may get nothing. At the same time Professor J. R. Banerji was right in holding that unless it were known how much money the University needed, grants from Government and contributions from the public could not be expected. But we doubt whether deficit budgets are the wisest means for letting people know the University's wants. For the fact is, University studies and ideals in modern times are limitless whilst the resources of the country available for high education are not boundless. We too, pretend to be idealists of a sort, but we do not agree that idealism is incompatible with common sense or with the recognition of the limited character of the available resources. It is not impossible to strike a middle course.

Mr. Manmathanath Ray held that "the Senate was not to be cowed down by any such statements." Sir Asutosh Mookerjee used to give expression to such sentiments. A man of his achievement and personality could perhaps fittingly say such things. But as every one is not Sir Asutosh, Mr. Manmathanath Ray would be well advised to refresh his memory of *Æsop's Fables*.

We are in sympathy with Dr. Bidhan Chandra Rai's observations quoted above. Only, one's respect for him would have been heightened if, during the life-time of Sir Asutosh Mookerjee, he could have mustered sufficient courage to speak of "economy in various directions," of decentralizing the government of the University, and of placing the working of the various departments independent of control by individuals and dependent only on rules and conventions consolidated by practice. But so long as Sir Asutosh was alive, it was only "flitting spectres of humanity" like ourselves who said such things, and the substantial and weighty forms of human beings who surrounded him found it more profitable and pleasant to humour him. But better late than never.

As regards Sir Devaprasad's remarks, we would remind him that as the Government of India possesses the power of levying taxes including unpopular ones, and of collecting them, too, with the aid of the police and the army, if need be, which the University does not, little consolation can be derived from

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claiming kinship with Government, on the strength of accidental resemblance as regards recurring deficits and impending bankruptcy. We, however, agree that the University should "frame its ideal, keep it aloft and work it *with the resources at its disposal*."

Fear of Evil and Fear of Good.

The human mind is so constituted that men naturally put more value on the direct and the immediate than on the indirect and the remote. It also appreciates with greater intensity things which it can readily recognise and easily place in its field of experience. Thus we find people borrowing money for present expenditure which they will have to pay back twice or four times in the future. We also find people going in headlong for short-sighted policies involving an ounce of direct and readily recognisable benefit and tons of indirect loss. The men who stint in food or education and the shopkeepers who cheat for small sums are examples which at once come to the mind. In regard to the emotions also, men respond more quickly and intensely to direct and known forces than to indirect and subtle ones. One fears a jumping tiger with an ardour which one rarely displays in connection with approaching epidemics. One loves the hand that feeds with a readier love than one feels for a benevolent despot living in a distant capital, who may possibly be a greater benefactor. One hates a bullying street ruffian with a hatred more ferocious than the hatred one cherishes against the unseen designer of insidious tyranny.

The Anglo-Saxon and other rulers of British India, in spite of their control over the ocean waves, the movements of the sun and what not, have not been able to rule over the laws of psychology. Whatever may be the fate of the "waves", Britons have always been the "slaves" of psychological laws and weaknesses. Being fishermen and sailors by race and inclination, they naturally thought that evolution was controlled by hydrodynamic laws and that the grandest thing in creation would be to "rule the waves". Although Llyods' Register gives contrary evidence, let us concede the Britons their little vanity. But we have also to perform the painful duty of reminding them of their limitations. Right through modern times the British have gained their objective by diplomacy, statecraft, warfare

and sundry other moral, non-moral and immoral means. History gives evidence against the group ethics of the British. They have often employed means to achieve their ends which would never pass an ethical censorship. We suggest that the British, along with other nations, have repeatedly violated the ideal standard of group morality. It may be also suggested that they are thoroughly well versed in the ways of cunning, craftiness and hypocritical manouvring. Being so, they readily recognise these evil forces. And according to the laws of psychology previously referred to, they fear these forces (and other evil things) with a greater intensity than they do the forces of good which may equally oppose their interests.

The art of propaganda defines 'good' as anything that favours the end in view, and 'bad' as anything that obstructs the same. When the British or the Anglo-Indian press eulogise or traduce something or somebody, one can generally conclude that their praise or blame follows the logic of propaganda.

That we want national independence, we have made clear to the British long ago. That they do not feel overjoyed at the prospect of losing their Empire is more than clear to everybody. A study of the economic interests that the British have in India will make it thoroughly clear to all why the British want to control our political life.

The Anglo-Indians' interest lies in keeping this control over India, and they spare nothing to keep it. Their press is full of the propaganda stuff which aims at keeping their present rights intact. They run down whatever goes against them and raise to the sky whatever does the opposite. In this is also involved their ability to grasp what goes against them and what does not. They readily recognise certain things as detrimental to their cause and naturally condemn these with the greatest ferocity. Other things which do not oppose their ends directly or immediately, they run down with less velocity.

Time is a great factor in gaining or losing economically. A loss or a gain protracted over a longer or a shorter period would be greater or smaller accordingly. The sooner the Anglo-Indians lose their control over India, the more they stand to suffer economically. Hence the longer they can live here in full power, the more they stand to gain. Naturally, one can expect them to support things and people who willingly or unwillingly help them to keep their power longer than

they would be able to overthrow them. Digitized by Anand Samaj Foundation Chennai, India. they also believe that certain things and forces can dislodge them and certain others cannot. This belief rests upon their experience of forces which have the power to dislodge others. These are generally their forces of cunning, craftiness, violence and hypocrisy. The forces of good, being less known to them, are scoffed at by the Anglo-Indians as impotent and mad. They, in spite of their Christianity, cannot go deep enough into the less definite but stronger potency of the forces of morality and goodness. There are some Anglo-Indians who sincerely believe that the good cannot oust the vicious unless by means of vicious tricks. These are the people who scoff at forces which do not charge with fixed bayonets or with high explosives. These are also the people who do not see reason unless they see something landing between the eyes. These are again the spiritual spendthrifts who go on amassing a debt because they do not see the creditor or because the creditor is not armed to the teeth. When Mr. Gandhi started his movement of conquering evil by good, the Anglo-Indians scoffed at him; for who except a lunatic could think of fighting without weapons? And when they found Mr. C. R. Das suggesting going into the Councils, they hailed him as the "only sane politician" in India. They thought Mr. Das would surely prolong their stay in India and Mr. Gandhi might not. But when they suspected Mr. Das of things which they feared more than the forces of good, they at once changed round and added the respectful "Mr." or even "Mahatma" to Gandhi's name. To-day Gandhi is the man they swear by, while it is C. R. Das that they swear at. It is to be concluded that they consider non-violent non-co-operation as the lesser of two evils. Moreover, it is not so *palpably* dangerous, as the other.

Of course, they have also the sense to perceive that both Mahatma Gandhi's method and Mr. C. R. Das's declared method and what they suspect to be his secret method, are dangerous from their point of view, though in varying degree. So it is their game—the Anglo-Indian game—to set Mr. Gandhi and his followers and Mr. Das and his followers by the ears, in the hope that opposing forces may neutralize each other. *But it is not the Indians' game.* This the Indians should never forget. What Indians should try to bring about is co-operation among all on the basis of truth and non-violence.

A. C.

Steel Protection Reviewed.

Among the principal recommendations of the Indian Fiscal Commission No. 1 (b) runs as follows:—

That discrimination be exercised in the selection of industries for protection, and in the degree of protection afforded, so as to make the inevitable burden on the community as light as is consistent with the due development of industries.

From this if one expected that the Government would exert itself to see that whatever was done to afford protection to industries would be so arranged as to rest as lightly as possible on the shoulders of the people, should one be hauled up for misunderstanding the motive of the Government? Hired technicians and professional quibblers may be found to prove that, in the above extract, the Government commits itself to do nothing of the sort; that from it one can expect the Government to keep the good of the people in view *only when selecting industries* for protection or deciding the *degree of protection*; or that there being so many "communities" in India, *the community* means a certain privileged community; or again, that whatever may be done will lead to the *due* development of industries, and so on.

Leaving aside such hypothetical hypocrisy, let us see if the steel protection duties, etc., rest as lightly on the community as is consistent with the due development of industries. Let us also see if the same will at all lead to *any* development of industries; for it is the latter that is the real aim of protection.

The duties have been placed for a period of three years and on building and constructional steel. The bounty will be given on railway materials. Now steel was so discriminatively selected for protection, because it is an essential for industrial development. Without a developed steel industry, the industrial structure of the country will lack a foundation as well as the necessary pillars of support. If all Indian industries had to look to foreigners for their supply of machinery and raw steel, the industrial life of India would be a precarious one. Moreover, with her natural resources, it would be also costly in the long run to depend upon foreign machinery and raw steel. It is **Industrial India** which mainly stood to gain from any development of the steel industry. But practically the whole burden of protection has been put upon that section of the people who go in for building houses and use steel for other constructional purposes. Some of them may be industrialists, but

the majority are not. Then again, the increased cost of railway materials would also be borne mainly by non-industrialists, either through increased fares and rates, or through the present high rates not being diminished, or through having to pay for the bounty money in ordinary taxes. There is little chance that industrialists would pay any considerable portion of the increased railway costs by means of paying higher freight charges. The industrialists of India are the most able to pay, apart from the fact that they *ought* to pay, for the protection. As things have been arranged, they will probably be the least affected people. The prosperous Jute Mills, *e. g.* would hardly feel even a touch of the new burden. And nobody will say that placing the burden on the weakest shoulders means sparing the community unnecessary suffering. Even Mr. George Pilcher, the renowned anti-protectionist who pleaded so ably for the prosperous industries of India which did not care for the steel protection idea, has contributed an article to a foreign paper pointing out our folly in protecting the steel industry and thereby placing a heavy burden on ourselves. We acknowledge ourselves beaten! If we remember aright, Mr. Pilcher was the economist who reiterated the folly of burdening the thriving industries in order to help infant ones. He has won his point: the thriving industries have not been burdened in any prominent way. Of course, though he has won, the ordinary common-sense principle of taxation has been set at naught, namely, that the heaviest burden of taxation ought to be placed on the shoulders of the wealthiest. Then, about the development of the steel industry. This system of protection will hardly draw fresh capital into the industry. It will doubtless help some firms to tide over a slump at the expense of a comparatively poorer section of the community. We wonder if it is fair to make some people pay for the solvency of a trade when such solvency benefits them in no direct and perceptible manner. The failure of big firms is a matter of concern for other big firms and the banking circle. Then, why should ordinary people pay for propping it up? It may be suggested that this is not the aim of the steel bounty. What is what will be proved in three years? Let us wait and meanwhile pay.

A. C.

Sir Asutosh Mookerjee Memorial.

Various suggestions have appeared in the papers for perpetuating and honouring the memory of Sir Asutosh Mookerjee. One is that College Square or Gol Dighi should be named after him, another that Russa Road (where stands his residence) should be named after him, a third that the new University building under construction in College Street should bear his name, a fourth that Senate House should be re-christened after him, etc. The first three may be carried out, not the fourth. But all are examples of how to do things on the cheap; for in carrying them out nobody's purse would be the lighter by even a pie.

At the University memorial meeting held at Senate House under the presidency of His Excellency the Governor-Chancellor, who spoke with dignity and as a gentleman ought, a resolution was carried for collecting funds for a fitting memorial. The memorial should, of course, be such as would encourage and promote scholarship and research in connection with the Calcutta University.

The list of subscriptions should naturally be headed by the profiteers and pluralists of the University.

Eurasians to be Flogged only by Eurasians!

Two scoundrels, who are Eurasians, committed a dastardly outrage on a young Indian woman, and were sentenced by the Allahabad High Court to be flogged and imprisoned. Thereupon the Eurasian community petitioned the Government and started an agitation, demanding that flogging should be administered to Eurasian criminals by Eurasians alone, and threatening that unless that were done, the community would withdraw from the Auxiliary force. And lo! the Government whose representatives here and in England never tire to tell Indians that it will never yield to fear, has succumbed to the Eurasian menace! And Lord Reading's mission in coming out to India—to do justice and remove racial inequalities—has also been fulfilled.

The Servant of India observes:—

That the Eurasians as a body should have persuaded themselves to petition Government that flogging should be administered to criminals of their community by none other than Eurasians is itself an astounding phenomenon. But that the Government should concede this most preposterous demand because of that community's threat of

withdrawal from the Auxiliary force is more astounding still. When this foolish agitation was being carried on by the Eurasian leaders and when the pistol was being held at the head of the Government, it only afforded a good deal of merriment to most Indians, for no one then imagined that the Government of India would be either so weak as to entertain this demand for a moment or so dense as not to see the utterly immoral nature of the demand. But the Government has actually yielded and made a rule that Eurasians should be flogged only by men of their race, thus instituting a regular gradation in the matter of flogging: Europeans exempted altogether from this punishment, Indians subjected to flogging at the hands of all and sundry, and Eur-Indians flogged but only at the hands of Eur-Indians. To make this racial discrimination complete, the Government of India had only to go one step further, and following the good example of Kenya enact a law that Europeans (and Eurasians) are liable to be arrested only by the police of their own race.

The Premier and Mr. Justice McCardie.

London, June 1923.

In the House of Commons Mr. Lansbury asked if Government would grant time for discussion of his motion asking for the removal of Mr. Justice McCardie from the Bench in connection with his summing up in the O'Dwyer case.

Mr. Ramsay MacDonald said that Government had come to the conclusion that a discussion on this subject would only add to the harm done to India by the words complained of.

As regards Mr. Justice McCardie it ought in fairness to be borne in mind that the objectionable passage did not occur in a considered written judgment but in an oral charge to the jury delivered at the conclusion of a lengthy and somewhat heated trial, and the very form in which it was couched showed that the judge was not informed regarding what took place. Mr. MacDonald affirmed that Government completely associated itself with the decision of the Government and not merely of the Secretary of State for India, of the day.

The Premier added that, however unfortunate his words might have been, they clearly did not constitute the kind of fault amounting to moral delinquency which constitutionally would justify Government action. Government would always uphold the rights of the judiciary to pass judgment even on the Executive if it thought fit. It was therefore all the more necessary that the judiciary should guard itself against pronouncements upon issues involving grave political consequences which themselves were not being tried.

Mr. Lansbury expressed that he was perfectly satisfied with Mr. MacDonald's statement. (Ministerial cheers).—(Reuter.)

Not being premiers, or M. P.s, or politicians of any sort, we are unable to understand how and why a discussion of the subject would have only added to the harm done to India by the words complained of. What is plain is that if the Premier had said "harm

done to England" instead of "harm done to India", he would have been nearer the truth.

There is, no doubt, some difference between an oral charge to the jury and a written judgment; but is there any law, good precedent, or justification for an oral charge to the jury partly resembling a harangue delivered to a mob by a partisan politician? Moreover, the judge himself said that he spoke "with full deliberation." The trial was undoubtedly "heated." But the judge himself partly created the heat and added to it. As a judge, he had no business to get heated.

Mr. MacDonald's apologia in exculpation of the judge leaves us under the impression that, if the latter had used "the words complained of" in "a considered written judgement," the Premier would still have been willing and able to find excuses for them.

The ease with which Mr. Lansbury "was perfectly satisfied" gives one the impression that when he gave notice of his motion, he did not mean business, but wanted to pose as a friend of India.

Of course, much of the activity of the House of Commons of the pro-India variety may be stage acting. On the stage two actors may be dire enemies, but in the green room they are chums again. So in the parliamentary stage, pro-Indian and anti-Indian M. P.s. may appear to be fighting like cats and dogs; but off the stage, they all want to combine to keep their hold on India to the extent necessary for exploitation and giving employment to a good proportion of Britishers.

The O'Dwyer-Nair Case.

It is ancient history now that in consequence of the libel suit brought by Sir Michael O'Dwyer against Sir Sankaran Nair, the latter would have to pay the former £500 damages and £20,000 costs. Sir Sankaran's own expenses must have been more than £20,000; for he had to seek for and collect his evidence at his own cost, whereas an impartial Government deputed some of its servants to do the job for Sir Michael. So altogether the verdict means a fine of seven lakhs of rupees or thereabouts to be paid by Sir Sankaran Nair. This punishment has overtaken him for writing the demi-Government publication called "Gandhi and Anarchy," for which Government supplied much of the material and of which it also purchased

many copies. Hence Government is morally bound to pay the "fine", or at least half of it.

Apart from the fact that in criminal trials, either here or in England, where the parties are Indians *versus* Englishmen, Indians have not much chance of getting justice, in this particular case it was evident all along that the judge was a partisan. In fact, many of his questions and comments looked like those of the prosecuting counsel and would have been more appropriate if they had proceeded from the latter.

Some of the observations of Mr. Justice McCardie are so precious that no apology is needed for drawing attention to them. Said he :—

"Whatever criticism was made on the conduct of Sir Michael O'Dwyer and other officials in India nobody had in the slightest way challenged the incorruptibility, absolute honesty and efficiency of the military and civil officers who were called before them."

The allegations were that there was great oppression, that force and terrorism were made use of to obtain recruits, that Indians were subjected to cruel indignities (as by the infamous "crawling order"), that General Dyer massacred in cold blood innocent and unarmed people at Jallianwala Bagh, etc. Such being the case, what sort of defence or excuse is it that the men alleged to have been guilty were incorruptible, honest and efficient? We are not aware that any respectable or disreputable historian has ever urged in defence or exculpation of Nero's conduct that that emperor regularly and punctually paid his grocer's bills, that he did not accept bribes, that he was honest, and that at his order men were polished off with the greatest "efficiency"?

"He pointed out that Sir Michael O'Dwyer denied that there was terrorism in recruiting. There was not a single word in the two hundred native newspapers in the Punjab suggesting that terrorism prevailed. There was not a single letter of complaint on that subject to Sir Michael O'Dwyer."

"Mr. Justice McCardie asked: Was not the explanation that there was no oppression except in isolated cases of wrong-doing?"

The judge admits that there were isolated cases of wrong-doing, and he also states that there was not a single word in the two hundred native newspapers in the Punjab suggesting that terrorism prevailed. We assume that his latter statement is correct. Now, seeing that in normal times some newspaper or other in a province does report even isolated cases of wrong-doing, how did the

judge explain to himself why during the period in question not even one paper out of 200 mentioned any case of wrong-doing? Any man possessing an iota of common sense in considering the circumstances, would come to the conclusion that the people of the Punjab were so unmanned by terrorism as to be unable to voice their grievances. And that was in fact the case. True stories of oppression crossed the seven seas and reached *Truth* in London, which published them. Here in Calcutta we also became aware of the state of things in the Panjab.

Trained lawyers of the ability and position of Pandit Madan Mohan Malaviya, Pandit Motilal Nehru, Mr. M. K. Gandhi, Mr. C. R. Das, Mr. Abbas S. Tayabji, Mr. M. R. Jayakar, with Mr. K. Santanam as Secretary, formed the Punjab Sub-committee of the Indian National Congress who, in 1919-20, conducted the Congress Punjab enquiry, and after recording the evidence collected, in 946 royal 8vo pages of small type, arrived at some conclusions, of which we copy one below :

"The people of the Punjab were incensed against Sir M. O'Dwyer's administration by reason of his studied contempt and distrust of the educated classes, and by reason of the cruel and compulsory methods adopted during the war, for obtaining recruits and monetary contributions and by his suppression of public opinion by gagging the local press and shutting out nationalist newspapers from outside the Punjab." P. 157 of Vol. II. *Report of the Commissioners appointed by the Punjab Sub-committee of The Indian National Congress.*

Whether General Dyer was or was not guilty of the alleged atrocities was not a question at issue; he was not the or a plaintiff. Nevertheless, the judge asked :

"Was General Dyer guilty of the alleged atrocities? He said that he could not help feeling that the word atrocity ought not lightly to be applied to a man who might have been guilty of an error of judgment but who admittedly acted with the most absolute honesty of purpose. Nobody had challenged the integrity and honour of General Dyer. Sir Michael O'Dwyer in the witness-box had said that from General Dyer's statement before the Hunter Commission. General Dyer's conduct was indefensible. General Dyer's statement before the Army Council mentioned circumstances which apparently were not present in his mind when he gave his evidence before the Hunter Commission and said, *inter alia*, that he was convinced that a determined and organized movement was progressing to destroy all Europeans in the district and to carry the movement all over the Punjab.

EXCEPTIONAL CIRCUMSTANCES.

"As General Dyer was approaching the end of his life Mr. Justice McCardie thought it proper to read a summary of General Dyer's motives as given

to the Army Council, according to which it appeared that General Dyer considered that he had a rebel army in front of him, and if he had not crushed it, a mob movement would have followed which would have resulted in the European population being destroyed and the Government held in contempt.

"Mr. Justice McCardie, continuing, said :
"Suppose that General Dyer's force had been wiped out, the consequences might have been appalling. That factor must be considered when the jury weigh the question of atrocity or not. The jury must remember that grave evils sometimes demand grave remedies."

"In expressing his own opinion, and speaking with full deliberation, knowing the whole evidence given in the case, he considered that General Dyer, under grave exceptional circumstances, had acted rightly, and that he was wrongly punished by the Secretary of State for India."—*Reuter*.

British papers like the *Westminster Gazette* and Anglo-Indian papers like the *Pioneer* and the *Statesman* have expressed the opinion that Justice McCardie was evidently biased.

When a man deliberately massacres innocent unarmed persons assembled for a peaceful purpose, it is no defence to say that the slayer was an honest man and that his honour and integrity stand unchallenged. Murder is murder, whether committed by an honest and honourable or a dishonest and dishonourable man. "Nobody has challenged the integrity and honour of" Gopinath Saha. He "admittedly acted with the most absolute honesty of purpose." He also was "guilty of an error of judgment." But all the same, Saha was hanged, and justly and legally hanged.

It is amusing to find the judge laying stress on what Dyer said before the Army Council, but which he had not said before the Hunter Commission. Obviously when the man deposed before the Hunter Commission, he believed that he, a mighty white general, would not be punished in any way for killing some niggers. So he spoke the truth. But finding that his conduct had been censured, he got afraid, and, so, when making his statement before the Army Council, he concocted the story of the motives as given to the Army Council. There is no reason why the circumstances mentioned by Dyer, at a later period, before the Army Council, should have been absent from his mind, at an earlier period, when giving evidence before the Hunter Commission. It is altogether a novel theory that a man's memory of past circumstances strengthens with the lapse of time.

If Dyer really thought that he had a rebel army in front of him, it must be said

that one who could take a peaceful gathering of unarmed villagers and others of all ages and sexes, assembled on a festive occasion, for a rebel army, was a fool or a lunatic or a perfectly panic-stricken person. The Army was no place for such a person.

The judge spoke "with full deliberation, knowing the whole evidence given in the case"; but that was not all the evidence which the Hunter Commission and the Secretary of State for India had before them. Hence his opinion that Dyer was wrongly punished by the Secretary of State for India was unwarranted. He was very lightly punished. He ought to have been punished exactly as other murderers are punished.

Admirers of Saha and Dyer.

The admirers of Dyer, including Mr. Justice McCardie, lay stress on his motive : but they would not allow the admirers of Gopinath Saha to lay stress on his motive. On the other hand, Gopinath Saha's admirers paid homage to his motive, but have condemned Justice McCardie for belauding Dyer's motive. There is one point of difference, and that goes in favour of the admirers of Saha. The latter say that Saha's motive was good but his deed was bad. The admirers of Dyer applaud both his motive and his deed.

Serajganj Resolution on Saha.

We do not intend to discuss all the squabbles relating to the Serajganj resolution. We shall state only our conclusions and impressions.

Our opinion is that the resolution belauding Gopinath Saha's patriotic motive and sacrifice, in connection with the murder of Mr. Ernest Day, as it appeared at first in the press, gave the real purport of the original Bengali resolution as passed by the Bengal Provincial Conference. The version subsequently published was an afterthought, owing its origin to the criticism to which the resolution had been subjected in India and England.

On Retaliator Mud-throwing.

All who have expressed any opinion like the above, have been accused of mendacity, hypocrisy, insincerity, etc. They are also said to have entered into a conspiracy with

the bureaucracy to destroy the benign power of Mr. C. R. Das. So far as we are concerned, we non-co-operate with the Swarajist tribunal and refuse to plead. As regards some of our contemporaries, *The Servant*, for example, we never imagined that its editor Babu Syamsundar Chakravarti was ever under the necessity of taking lessons in truthfulness, sincerity, etc., from Mr. C. R. Das and his followers. We admit that for all of us who have to dabble in politics, there is room for growth in truthfulness, sincerity, etc. But we do not concede the claim of the Swarajists to act as our mentors and teachers.

There is no question that Mr. C. R. Das has given up a large income and is entitled to praise for what he has suffered for his country's cause. But as others, too, have made sacrifices, it cannot be said that he has a monopoly of truthfulness.

People are, no doubt, impressed with the bigness of the sums he could have earned but does not; and it is right that they should be. But we may be allowed to put in a word for the poor people who also have made sacrifices for the motherland. They have not sacrificed lakhs, or thousands, or even hundreds; but they and their families have run the risk of and faced starvation and homelessness, which the richer heroes have not done. In our humble opinion, the sufferings and privations undergone are a truer measure of sacrifice than the amount of money one chooses to do without. For one may have his food and raiment and abode and even his comforts even after giving up lakhs, but another may have to face destitution and starvation without his ten or twenty rupees. We are not disposed, therefore, to despise Syamsundar Babu and consider him capable of mendacity and hypocrisy simply because he has never been a successful man of the world. On the other hand, we do not assert that he is a greater man than his richer traducers simply because he is poor. In fact, we are not in a position to act as judges of the real personal worth of any contemporary person; we can discuss only his public actions. But we do remind many of Syamsundar Babu's accusers that he has been a State "guest" longer than most of them. We beg pardon of Babu Syamsundar for these personalities.

Let there be no pride of sacrifice. Let not sacrifice be used as an investment for obtaining power, lest it become a commercial transaction.

Pecuniary Sacrifice and Personal Worth.

If Buddha had not left the world but had accepted his inheritance, his income would not have been greater, most probably it would have been less, than what many merchants and even professional men earn at the present day. But people do not think of his greatness in terms of the wealth that he gave up.

If Jesus had pursued his father's craft of carpentry, his annual income would not have been greater than the daily income of many professional men, not to speak of that of some men of business.

If Chaitanya had continued to be a professor of Sanskrit, he would not have had a larger income than doles of rice, gifts of loin-cloths and chadars and metal dishes, cups, &c.

If Nanak had stuck to his father's grocery, he could have been only as rich as most village grocers.

Examples need not be multiplied. The world's great teachers who are revered by countless millions did not sacrifice much in the way of external possessions. Not a few moderners have given up more material possessions than they. Yet those great teachers are more revered than any modern man. Why? Because they had sacrificed their baser selves and acquired inner possessions of immeasurable value; because they had become godlike.

Professor Surendranath Das Gupta at the International Congress of Philosophy.

Professor Helmuth von Glasenapp of the University of Berlin has sent to us for publication the address delivered by Professor Surendranath Das Gupta at the International Congress of Philosophy held recently at Naples, which we intend to publish in the next issue. The Berlin Professor has written us a covering letter which was obviously not meant for publication, but from which we may be permitted to extract a few sentences. Prof. Glasenapp writes:—

"Prof. Das Gupta has left Naples almost immediately after the Congress was over. I was present at the meeting and begged his MS. of him for writing an appreciation of it in some of the leading German journals,...

"Allow me, Sir, to congratulate the University of Calcutta on its possession of a man



Professor Dr. Surendranath Das Gupta
and a Friend

of Prof. Das Gupta's stamp. He is already very wellknown in Europe by his excellent work, "History of Indian Philosophy", and made a very great impression by his learned lecture. He was universally admired and there was quite a craze for his autographs and photographs. Benedetto Croce, the leading philosopher of Italy, who had taken no part in any other deliberations, came only to preside over his lecture alone. Visits of such persons to Europe do a great benefit both to Europe and India."

Prof. Glasenapp has also kindly sent us a short report on the Congress which he has published in the German paper "Zeit" and a short summary of his lecture on Jaina Philosophy published in the same paper. We may be able to publish translations of these.

Dr. Pran Nath, Ph. D. (Vienna), has also sent us translations of what has appeared in some of the leading Italian papers about Prof. Das Gupta; he says he could not possibly send us all that has appeared or are shortly to appear about him in various Italian and German papers. What he has sent, we in-

tend to make use of. Dr. Pran Nath writes of "the profound impression that Professor Surendranath Das Gupta of your University has produced on the continent and notably in Italy at the last International Congress of Philosophy at Naples by his lectures and discussions."

It may be incidentally observed here that the Bengal Education Minister, Mr. Fazl-ul-Huq, passed over Professor Das Gupta's just and indisputable claims to the principalship of the Sanskrit College on the ground of his not being a Brahmin by caste!

Gopinath Saha's Motive and Sacrifice.

A man becomes fully entitled to praise when he does a good deed. It is not very easy to perform a good deed. The desire of the doer must be pure, his motive good, what he chooses to do must be decided by right reason, and the means adopted must be such as would not be really injurious to anybody. Let us take an example. Charitable deeds, such as giving alms or other help, are generally looked upon as good. But inconsiderate or indiscriminating charity has a tendency to pauperise and impair the self-respect of the objects of charity. So even good desires or good motives or even apparently good deeds may not make a man a real benefactor.

Hence when a man claims to have desired to do good to his country by killing some one, those who praise his motive or his patriotism incur a great responsibility; for killing is, *prima facie*, bad.

Let us first consider whether it was at all necessary to give Saha any praise. His admirers profess to believe in *ahimsa* or non-violence. Let us take them at their word. They were then bound to pay their highest tribute of respect to those whose motive was patriotic, whose means and methods were non-violent and did not militate against *ahimsa*, and who had made sacrifices, who were courageous and truthful and who had suffered. There have been many such. We need not enter into details. One such real hero's sufferings and privations in prison had been such that he died of tuberculosis. Many of the political prisoners who endured flogging and hungerstruck in jail were of the stuff of which heroes are made. They could have faced death in any form if required to do so. Do we find the recipient of the highest honour at the Serajgunj Conference to be

any such person? No. The greatest respect was shown, the highest homage rendered, not to any such, but to one who had committed a murder. Why? "Because his motive was patriotic." But, as we have shown, there were others actuated by the same motive, but who had not violated the principle of *ahimsa*. So, let us ask again, why? "Because he had sacrificed himself." This cannot be admitted. After killing Mr. Day in a particularly brutal manner, Saha fled. He was pursued by some of his innocent countrymen, whom he knew to be innocent, but he fired on them and killed some. This is not *self-sacrifice*, though when he went out to kill Mr. Tegart he knew he ran the risk of being hanged. When a man tries his utmost to save himself, even by killing others, it is a misuse of language to speak of his *self-sacrifice*. He was caught by others and by them sacrificed at the altar of law. After his arrest, he certainly stood his trial like a man, spoke the truth, expressed sorrow for having killed an innocent man, and met death smilingly. These are good traits in his character. But the records of criminal trials contain accounts of many murderers who have gone to a police station of their own accord and surrendered themselves willingly and ascended the gallows with firm steps. We feel sorrow for the boy Gopinath Saha. But we can see no reason for placing him on a high pedestal.

Good motives alone cannot entitle one to honour. There have been real political dacoities, sometimes attended with murder. The misguided dacoits wanted to have funds for freeing their country. Some of them have received the highest penalty of the law. But who ever thought of giving them their meed of praise in the political conference of a province? The men who recently killed half a dozen Sikhs in the belief that the latter were kidnappers, may have been actuated by the good motive of ridding society of such pests. These murderers also still lack their minstrels. Public men who make hairsplitting distinctions between the goodness of the motive and the badness of the deed, ought not to forget that by belauding a good motive or a good quality associated with a bad act, they partly diminish the odium attaching to the bad deed, though that may not be their intention. Moreover, when there is no lack of such good motives and good qualities associated with good deeds, there is no excuse for holding up to admiration similar motives and qualities associated with bad deeds.

Those who act thus, betray thereby their partiality for the bad deed.

That the framers of the resolution in praise of Gopinath Saha rendered only lip homage to *ahimsa*, becomes clear from their speeches in the course of the debate. One gentleman who condemned Saha's deed outright, was rewarded by the audience with repeated cries of "shame". The atmosphere in such a gathering was certainly not charged with *ahimsa*! Another speaker openly poured ridicule on non-violence and advocated recourse to force. The mover of the resolution tauntingly asked, where was non-violence when the Congress congratulated Kemal Pasha on his victories? Yet this very same man had moved the resolution beginning with reaffirmation of belief in the principle of non-violence!

Belief in Non-violence and Congratulating Kemal Pasha.

There are in the Congress those who, like Mr. Gandhi, believe that violence of any sort, including killing, is wrong under all circumstances in all countries; and there are again those who think that in the circumstances of India, non-violence is the right policy. The latter form the majority. Mr. Mahomed Ali has said again and again that as his religion enjoins and sanctions the use of violence in case of need, he would have no objection to resort to violence, if non-violence failed to bring him to the goal. The Congress creed states that Swaraj is to be attained by Indians by non-violent and legitimate means; it does not, as it cannot and should not, lay down the law for all countries. So, those Congressmen with whom non-violence is only the right policy for present-day India but not a spiritual principle for all times and climes, can certainly congratulate Mustapha Kemal Pasha on his victories with perfect consistency. Those with whom *ahimsa* or non-violence of any kind is a spiritual principle cannot do so. Hence the taunt of the mover of the Saha resolution can touch only those (if any) who, believing in *ahimsa* as a spiritual principle, nevertheless voted for the Congress resolution congratulating the great Turkish patriot.

War and Assassination.

If *ahimsa* be considered a spiritual principle, as we do, though we may not be

able to act up to it, then ordinary murders, political assassinations and wars, all come under the ban. But if it be not considered a spiritual principle, each act of violence and policy based on violence must be judged on its merits. If violence enables an individual or a nation to attain its object and if the object be self-defence, defence of liberty, or attainment of liberty, or any such legitimate and moral object, then from this point of view violence becomes justifiable.

We do not, of course, discuss here the pacifist principle that war in itself is a crime, an epitome of all crimes, and a relic of barbarism, that the evils of war outweigh its gains, and that after a successful war the real work of amelioration and liberation has still to be pursued in peaceful ways.

Mustapha Kemal Pasha fought to make and keep his country free and fought successfully. Hence he was right in fighting.

Those who consider political assassination to be a legitimate weapon for the liberation of a subject country, have to show from history that such assassinations have liberated any country. Political assassinations may have been followed afterwards by revolutionary wars or wars of independence and liberation. But there must not be any mental confusion. The efficacy of the method of political assassination must be determined apart from that of revolutionary wars or wars of liberation. Our limited reading of history has not convinced us that the method of assassination has ever sufficed to make a country free.

But supposing it had succeeded in any other country, it would still have to be decided calmly whether it would succeed in India. We have devoted some thought to the subject, off and on, for some years. Our conclusion is that the method of assassination is not only morally wrong but would also be ineffectual in India.

The principle of *dharma-yuddha*, which may be translated in different contexts as war of religion, righteous war or fair fight, requires that if a fighter is to be praised he must have acted in a sportsmanlike manner. But it cannot be said that a political or other kind of assassin is a sportsman. He hits from behind, hits his victim when he is unprepared for the attack, hits without warning or notice. That is cowardly. In wars, too, sometimes there are sudden attacks without a declaration of war. But such attacks are not considered proper according to international usage; and once when there has been such an attack,

there is practically declaration of war, and the parties remain prepared for attacks thereafter. In assassinations the rules of the game are not observed. Hence, the mind recoils from associating heroism with assassinations.

We may be wrong, but it has occurred to us that if Bengal had been accustomed to real fighting in battle-fields, there would not have been any such gloating over an assassination as there has been at Serajganj and afterwards.

Praise of Dhingra.

The admirers of Gopinath Saha have tried to support themselves by giving glaring publicity to an extract from Wilfrid Scawen Blunt's "My Diaries" relating to the murder of Sir Curzon Wylie by Dhingra in London fifteen years ago. The extract alleges that Dhingra was highly admired in private conversation by Khaparde, Lloyd George and Winston Churchill. One need not feel in the least nonplussed by being confronted with this extract. Every act must be calmly considered in all its bearings before it is praised. Lloyd George and Winston Churchill are said to have admired Dhingra's patriotism. But may one ask, what is the value of their praise, when they not only made no efforts to save the life of one whom they are alleged to have considered a heroic patriot, but have not done anything to further the cause of the liberation of India, for which Dhingra claimed to have laid down his life?

It is not necessary to repeat all that we have said regarding what constitute a good deed and regarding good motives associated with good or bad deeds, nor all that has been said about the morality, fairness and efficacy of political assassinations. But one or two incidental observations relating to Dhingra's case require to be made.

"No Christian martyr ever faced his judges more fearlessly or with greater dignity."

The comparison is inapt and misleading. Dhingra's fearlessness or dignity is not questioned. But martyrs, Christian or non-Christian, were not brought before their judges for killing the objects of their hatred and killing also those who, like Dr. Lalkaka, tried to save the lives of the victims. Martyrs were tried for their faith, not for man-slaughter. The judges of the martyrs were generally persecutors. It was not so in the case of Dhingra.

In his dying statement, Dhingra declared that England and India were literally "in a perpetual state of war". He said he "attempted to shed English blood as an humble revenge for the inhuman hangings and deportations of patriotic Indian youths."

Among uncivilised and semi-civilised peoples, blood-feuds prevail. If a man of one tribe has killed or injured one of another tribe, anybody belonging to the latter tribe feels justified, even after many years, decades or generations, in killing a person of the former tribe. We do not believe in this savage theory. Hence, Dhingra's taking the name of God, of Sri Ram, Sri Krishna and the mother-land, leaves us cold and unmoved.

Mr. Blunt writes :—

"We (himself and Khaparde) agreed that if India could produce five hundred men as absolutely without fear, she would achieve her freedom."

We greatly respect and prize absolute fearlessness and we also agree that for winning freedom for India, absolute fearlessness is indispensably necessary. But we do not agree that fearlessness is the only requisite for freedom, or that fearlessness impelling 500 men to assassinate Englishmen would set India free.

The Sikhs who wanted to enter their temple at Nankana Sahib and on whose living bodies kerosene oil was sprayed and set fire to and who were thus slowly burnt to death, the Sikhs who did not wince under all sorts of police violence at Gurukabagh, the Sikhs who as members of Jathas were massacred but did not flee,—were all absolutely fearless, not less so than Dhingra; and their total number exceeded five hundred. But India is not yet free.

So, though fearlessness is indispensable, something more is needed. But that something is not assassination.

Anti-Asiatic Fever in America

The "Nordics", particularly of the Anglo-Saxon variety, are the least human of all races. They are always stamping down logic, ethics and science in order to admire the tint of their skin and sundry other exclusive qualities of mind and body which they love to think that they possess. It is needless to comment upon the biological superstition which pervades their mentality. We can only offer our sympathy to the demented millions who, in spite of their boasted universal education, have managed

to forget the days when Pope Gregory so patronisingly said, "Not Angles, but Angels" to some fair-complexioned slave boys and also the days before the soft touch of affluence and luxurious living reduced the muscular toughness of the darker races.

In the ups and downs of history, races go on top and to the bottom, but not for ever. That the Anglo-Saxons are on top to-day should not make them absolutely confident of retaining that place for ever. Even now, they are softening and getting demoralised out of their proper fighting trim under forces which have, since the dawn of human civilisation, dragged down the top-dogs. They shall, like the Babylonians, Greeks, Romans, Hindus, Mahomedans and others, fall from their powerful position. They may ask, "Why shouldn't we make the most out of it, while we occupy this position?" The answer is that the world is sick of employing the old-time methods of dislodging undesirable people from the place of honour. They may make hay while the sun shines, but they should not; because the storm, when it bursts upon them, will blow all their treasured hay to the sixteen points of the compass and, maybe, add further to their misery. What is the fun of collecting a lot of hay when one is surely not going to get sufficient leisure to eat it in peace? And even if one did get the required leisure, should one for that reason become engrossed in the making and eating of hay? Hay is not the only thing that can be made with the sun shining. So, why not make better things while the sun shines?

The anti-Asiatic laws, recently passed by the U. S. Congress, have given rise to terrible antagonisms. The Japanese are not an essentially peace-loving nation. They commit suicide from an idealistic point of view and are quite capable of giving any power a bad time of it. Let us see how the Japanese feel about the anti-Asiatic laws. The *Nichi Nichi*, Tokyo, thinks :

"They utterly disregard justice, liberty, equality and reason. Complaint is womanish. Let bygones be bygones. But the matter seriously affects the honour and the prestige of the State, it violates justice and humanity, and we must rise to the difficulty to fight for the cause of, and to protect, humanity and justice. We do not like war, but the sense of honour dictates us to take up the gauntlet thrown down at us. Disturbers of peace are the anti-Japanese members of the American Congress, while we are advocates of peace. Important as peace is, we are under no obligation to keep it up when our honour and prestige are jeopardised, and when justice, humanity and reason are trampled under foot. We are yearning after an ideal state in which peace, justice,

humanity and reason will prevail. We think it a calamity to the human world that discord between States becomes war. The outstanding difficulty between the United States and Japan is unlikely to eventuate in a war. We shall be greatly vexed if it would lead to war. We only hope the anti-Japanese American Congressmen should be well aware that, when we stand at the cross-roads of peace, justice and humanity, we would prefer justice and humanity to peace."

The *Hochi*, Tokyo, says :

"As long as they (a political group of English-speaking nations in another quarter of the globe) insist upon persecution of different races, the humiliated peoples will naturally be united to stand against injustice. Although there is no knowing when the Chinese and Indians will become world powers, and although there is no knowing when all the Asiatic peoples will become united in their common effort to resist the pressure of different races, it is certain that they will be strongly united against the pressure from outside in some future time. If this supposition proves true, it is the English-speaking nations who will be responsible for it."

It is quite true that the English-speaking people suffer the most from the vaingloriousness due to the possession of real and imaginary qualities. The Latin races, who have contributed by far the most to the progress of Western civilisation, are not so thoroughly diseased with absurd vanities. At least they do not show any to the world outside. The Anglo-Saxons are universally disliked, even by fellow *white* men, for their "arrogance and overbearing attitude". The U. S. of America, though less Anglo-Saxon than the British, seem to be taking the lead in the present march to the citadel of racial hatred. Their Klan (Ku-Klux-Klan) had been organised mainly for the purpose of realising the superiority of the white man. The Klan ideals seem to have spread quickly and the whole of North America is slowly becoming a sort of Darkman's Grave.

The world belongs to Humanity and not to the Anglo-Saxon, the Latin or the Asiatic. Any attempt at race exclusion will fail and may end in disaster. If the Americans want to allow only high-class people in their country, they have every right to do so. But they have no right to exclude any race or races because of racial reasons. America was wrested by force and fraud and treachery from the Amerindians. It belongs either to them by right or to Humanity. If it is intended to cultivate a Super-race of men in America, let there be a scientific effort at achieving that end. Not all white men are first-class men, nor all Asiatics inferior men. Let there be just and reasonable standards set up for selecting immigrants. The exclusion laws,

along with the two per cent. arrangements, are scienceless and senseless. They will simply lead to further wars. We are astounded to find the Americans behaving in this foolish fashion after all their boost of "plans" and "points" to attain universal peace.

A.C.

Can Japan Fight America?

Any war between Japan and America would be mainly restricted to naval battles. There may also be attempts on both sides to land troops in certain islands in the Pacific and maybe, also in China. Everything would practically depend on how strong the two powers are in naval power and also in the air (for coastal bombardment would surely play a prominent part in any Americo-Japanese War.)

The Japanese navy was profoundly affected by the Washington Agreement whereby Japan did not go in for the construction of several capital ships. It is estimated that Japan and the U. S. A. have at present not less than

	U. S. A.	Japan
Dreadnaughts & Battle-ships	18	10
Armoured Cruisers	} 25	3
Light Cruisers		15
Torpedo Gunboats, etc.		4
Destroyers	302	125
		(60 Modern) 1923
Torpedo Boats	144	19
Submarines		45
		(30 more building)

One cannot say anything about the efficiency of the two navies. It is the general impression that both are fairly up to the mark.

A.C.

Revival of the Anglo-French Entente Cordiale

When France occupied the Ruhr, Great Britain did not at all approve of that high-handedness. Great Britain never likes foreign powers to be highhanded. As a result of the French demonstration of military prowess and unscrupulousness, relations between France and Great Britain were strained for a long time. But recently, with the advent of M. Herriot to power in France, things have moved towards a strengthening of the

entente cordiale. M. Herriot is pro-British and Britain is also not so very anti-French now as it was in the first days of the Ruhr occupation. People are looking for a reason to account for this fresh outburst of friendship between the two ancient enemies. Below we are reproducing an extract from the London *Daily Telegraph* which may throw some light on the mysteries of British loves and friendships.

"Five years ago the German flag was not seen at sea, as all her sea-going vessels had been surrendered under the Treaty of Versailles: now it is to be met with everywhere. Great passenger liners, and also cargo carriers, are being constructed in complete confidence that the German people are again going to play a considerable part in the economic affairs of the world. It was stated recently that the shipbuilding movement in Germany has received a severe check owing to unfavourable industrial and economic conditions. But there is no indication of any such tendency in the latest returns of Lloyd's Register. On the contrary, there is more tonnage in hand in German establishments at the moment than in all the shipyards of France, Italy and Norway combined.... Though the Germans plead poverty when there is talk of paying reparations, they are managing somehow to obtain money for the restoration of their mercantile fleet, and, as our Berlin correspondent has frequently reminded us, for re-equipment on a lavish scale of their factories and workshops. Of all the mysteries associated with the economic condition of that country, none is more arresting than Germany's rise once more as a great sea-power with a large and expanding mercantile marine."

Evidently, it is as mysterious as the underlying causes of the Great War. The paper then goes on to say that there were possibilities of Germany *once again* becoming "the most serious rival of Britain" in shipbuilding, navigation and sea transport.

So, we find Britain worrying about Germany's revived rivalry. Then why not a revival of the ideals of the entente cordiale?

Two Notable Works on Indian Economics.

The amount of literature passing under the clan name Indian Economics is by no means small. But when we raise the question of how much of it really deserves the name, we have to face trouble. Anything from literary sketches by imaginative members of the I.C.S. to unreal statistical data pass off as Indian Economics in this country. Intelligent and trained efforts at discovering and solving India's economic problems are so rare that it is with a feeling of relief that we went through the pages of two books by Prof.

Rajanikanta Das, M. Sc., Ph. D., of the New York University. These books deal with the "Hindustani Workers on the Pacific Coast" of America and with "Factory Labour in India".

In the first Prof. Das removes much of the doubts that one might feel regarding the productive efficiency of Indians under modern conditions of economic organisation. We are irrevocably swept by his findings and conclusions into the belief that, given favourable surroundings, Indians can be as efficient as Europeans and Americans. He gives us valuable information regarding Indian immigration into America, its distribution, employment, income, efficiency, standard of living, problems, etc., etc. He gives us a new outlook upon the possibilities that lie before India in the field of economic progress.

In his second book Prof. Das gives us a clear exposition of the conditions that affect the life of labour in India. We learn much from it about the new and old factory organisation in India, the rise of factory labour, factory life, health, hours of work, efficiency, wages, etc., etc. The two books are worth the attention of everyone interested in Indian economics.

A. C.

Mahatma Gandhi's "Spinning" Resolution.

The following is the full text of Mahatma Gandhi's "spinning" resolution, as moved at the meeting of the All-India Congress Committee held at Ahmedabad on the 28th June:—

"In view of the fact that the members of the Congress organisations throughout the country have themselves hitherto neglected handspinning in spite of the fact that the spinning wheel and its product, handspun *khaddar*, have been regarded as indispensable for the establishment of Swaraj, and although their acceptance has been regarded by the Congress as a necessary preliminary to civil disobedience, the All-India Congress Committee resolves that members of all elected Congress organisations shall, except when disabled by sickness or prevented by continuous travelling, regularly spin for at least half an hour every day, and shall each send to the Secretary of the All-India Khadi Board at least 2,000 yards of even and well twisted yarn of their own spinning, so as to reach him not later than the 15th day of August 1924, and thereafter in regular monthly succession. Any member failing to send the prescribed quantity by the prescribed date shall, unless unavoidably prevented, be deemed to have vacated his office, and such vacancy shall be filled in the usual manner, provided that the member vacating in the manner aforesaid shall not be eligible for re-election before the next general election for the members of the several organisations."

As the Congress has accepted handspinning and the preparation and use of *Khaddar* as

preparations for civil disobedience and also as indispensable for the establishment of Swaraj, it is only proper and logical that the members of the executive organisations of the Congress should themselves set the example of spinning. It has been always a standing joke that Congress leaders in general, with honourable exceptions, have told other people to spin but have not themselves been doing so. For this reason, Mahatma Gandhi was right in moving this resolution. It was, of course, a foregone conclusion that many leaders would oppose it; because they have not hitherto spun nor would they spin in future, but at the same time they are unwilling to forego the power, prestige and influence which connection with the executive organisations of the Congress brings them. But their opposition ought to have come much earlier and in open Congress. They ought to have moved in open Congress long ago that the charka was for the rank and file, not for the big folk. But evidently they were afraid of losing popularity and power by ceasing to shout with the crowd in favour of the charka. No doubt, since Council-entry became an open issue, some leaders have spoken not only disparaging or minimising the importance of the charka, but have actually avowed their disbelief in *ahimsa*. But so long as charka and spinning retain their present place of importance in the Congress platform, those leading members who would not spin must be prepared to hear it said of them that they preach what they do not practise. Therefore consistency and sincerity require their resignation or removal from the executive bodies.

Apart from the place which the Congress has given to handspinning in its programme of work, and taking the Congress to be meant for bringing about the liberation and uplift of the country by all legitimate means, we think there are many who do not spin but who are yet good political workers. Hence, it is not reasonable to take it for granted that those who do not spin are, *ipso facto*, unworthy to be leading workers in the country's cause. But this is a position which members of the Congress cannot consistently take up so long as handspinning occupies the important place that it does in the Congress programme.

In moving his resolution,

Mr. Gandhi made a long speech and told the meeting that if the country wanted his lead it must accept his terms; otherwise it must select some other leader. He admitted that his resolution was unconstitutional, but constitutions, he said, should

be trampled under foot if they did not serve the purpose for which they were made.

"TYRANNICAL MOTION."

Pandit Motilal Nehru pointed out that the resolution was unconstitutional and tyrannical, and he refused to abide by its terms and vacate office. At the end of a reasoned and dignified speech he threw out the challenge that he and his party would go out to return with a larger majority to sweep away those who stood by the resolution. So saying he and his followers including Mr. C. R. Das walked out of the meeting.

The debate was resumed by the remaining members; and those among them who spoke on the resolution showed anything but meek allegiance to Mr. Gandhi. They roundly reproached him for having brought them to such an awkward pass, and made no secret of their conviction that his drastic resolution was impossible of fulfilment.

LARGE MAJORITY OR NONE.

Mr. Gandhi in his reply on the debate said that they were morally bound to count the absentee Swarajists' votes as against his resolution, and, if in that way the resolution were defeated he would retire in favour of anybody who would give them the lead they wanted.

An amendment for deleting the penalty clause of the resolution was defeated by 67 votes to 37 and the original proposition was carried by 82 votes to 25.

As the president then adjourned the meeting, Mr. Gandhi asked them to resume their seats, and said that they were morally bound to count the votes of the absent Swarajists in connexion with the penalty clause that had been declared lost. He said that if the Swarajist votes were taken into account the amendment should be treated as carried and not the original proposition. Some others pointed out the unconstitutional aspect of such a procedure as they already passed the original motion.

This difficulty was got over by a fresh resolution being drafted re-affirming the first part of the resolution and deleting the penalty clause. It was put to the meeting and declared carried unanimously. The text of the resolution was as follows:

"In view of the fact that certain members, while the proceedings of the Committee were going on, deemed it necessary to withdraw from the Committee by reason of their resentment of the penalty clause in the obligatory spinning resolution, and in view of the fact that the penalty clause was carried by only 67 against 37 votes, and further in view of the fact that the said penalty clause would have been defeated if the votes of the withdrawals had been given against it, this committee considers it advisable to remove the penalty clause and to reaffirm the said resolution without such clause."

Is the Saha Resolution an Omen?

The resolution passed at Seraiganj in praise of Gopinath Saha has been said to embody the opinion of Bengal. It does nothing of the kind. Large numbers of delegates were neither elected nor properly registered. They were hired young men brought from neighbouring places. It is not necessary now

to speculate as to why such a resolution was at all moved and passed. What is needed is is to try to foresee whether it forebodes any recrudescence of terrorism in Bengal. Our opinion is that it does not. Hence, no police or executive action or other measures are needed. If any "strong" action be taken, that may have the effect, undesired by the bureaucracy, of making the pro-violence party, assuming that one exists, popular among unthinking persons, whose number is large in all countries. No Government should, except in cases of dire necessity, create opportunities for sensation-mongers to pose as martyrs.

India Primitive and Up-to-date.

In his new work, "India : A Bird's-eye View", published by the Oxford University Press, Lord Ronaldshay has tried to make his readers realise the magnitude of the contrast afforded by different parts of the Indian continent. After describing the contrasts in the physical conditions, he observes :—

"Nor is the contrast between the peoples at each end of the civilised scale less striking than that between the tropic luxuriance of one part of India and the sterile aridity of another. In the peoples of India is to be found an ethnologic pageant epitomising the gradual growth of civilisation through centuries of time. At one end of the scale are men of the finest culture who have reached dizzy heights in the realms of speculative thought : at the other, men whose religion has not yet outgrown the stage of the crudest superstition. At this end the bow and arrow represents the highest achievement in the domain of mechanical invention : at the other we are presented with the spectacle of an Indian scientist contriving and constructing apparatus of such "exquisite refinement" (the words are those of Professor Patrick Geddes) as to excite the astonished admiration of the scientists of the West. It is, indeed, a long way from the bow and arrow of the aboriginal Kohl or the primitive plough of the Indian peasant to the "Resonant Recorder" of Sir Jagadis Bose, recording automatically measurements of time as short as a thousandth part of a second."

Imperial Preference.

The reader is aware that Mr. Baldwin's resolutions relating to Imperial Preference have been rejected by the British House of Commons. There is a discussion of this problem of Imperial Preference in Lord

Ronaldshay's aforesaid work "India : A Bird's-eye View." Says he in course of it :—

"A temperate statement of the Indian attitude is to be found in the 'Modern Review' of October, 1922, an admirably conducted periodical which voices the views of a large section of educated public opinion in India, which, without necessarily being extremist, is emphatically nationalist. After arguing that, while Great Britain has certainly much to gain from preferential relations between herself and India, the latter country stands only to lose by them, the writer touches upon the political aspect of the question.

"However striking the idea of an Imperial Zollverein may be to the imagination, it must remain an absurdity so long as the different countries remain separated, not merely by long distances, but by feelings and prejudices based on race, colour and political status. So far as India is concerned, Imperial Preference is not a practical proposition at the present moment. The question rests largely on sentiment. But to appeal to Indian sentiment in the existing state of things in the country is to misread human nature."

"And he concludes with this warning :

"Imperial Preference forced on the people under present circumstances is likely to make them regard it as another device invented for the further exploitation of the country. It would indeed be extremely unwise to take a step which is calculated to embitter feelings and strengthen prejudices, and which may easily lead to disastrous consequences."

"These are the words, not of the politician seeking popularity in an appeal to race prejudice, but of Dr. Pramathanath Banerji, Minto Professor of Economics at the Calcutta University. And the views which he expresses are to be found stated with equal emphasis in the report of the Indian Fiscal Commission of 1922."

Lord Ronaldshay's own view is :—

"It may be that not until India has attained full self-government will such a community of interests spring up between her and the other units of the British Empire as will lead her spontaneously to become a contracting party in some scheme of Imperial federation. But much in the meantime may assuredly be done to bridge the yawning gulf which, to the detriment of both, has opened in recent years between the Indian and the British peoples."

Protection Demanded by More Industries.

Five firms representing the cement industry and five the paper industry have submitted applications to the Tariff Board for obtaining protection for these industries.

We are for protection provided it is given only to those firms 75 per cent. of whose capital is owned by Indians and three-fourths of the members of whose board of directors are Indians. Another condition is that all firms receiving protection are to be bound to take Indian apprentices to be trained in all grades and kinds of work connected with the manufacture of the class of goods protected.

The Match Industry.

Some leading Indian manufacturers of safety matches have placed before the Commerce Member of the Government of India a representation, pointing out the difficulties under which the industry labours and making suggestions for making it a stable and thriving one. They recognise that :

The Government has shown a slight tendency towards protection. An import duty of 12 annas per gross was levied in 1921. In 1922 it was raised to Rupee 1-8 per gross. In March 1924 an import duty on splints and veneers was levied at the rate of 4½ annas add 0-6-0 per lb. respectively. All these measures are good as far as they go, but the primary object of these measures which the Government of India had in view was the balancing of the budget and the introduction of protection was only an incidental result, and as such they could not be supposed to work in the best interests of protection. But so far as it went it was successful. The enhancement of duty has proved conclusively that the major portion of it instead of falling on the consumer is borne by the foreign profiteers. Our first method, therefore, of stimulating the industry is an effective tariff wall. A tariff wall in order to be effective should not only be sufficiently high, but it should also be proof against evasion. When the duty of Re. 1-8 was imposed on manufactured matches the foreign manufacturers took advantage of the tariff wall by importing splints and timber on which there was a nominal duty of 15 per cent *ad valorem*. The Swedish and Japanese combines have taken advantage of this fact and have constructed nearly a dozen match factories for manufacture of matches by trying to evade this specific taxation. The present system of taxation of imports is unsound for want of certainty. A tax open to evasion is unsound economically.

The memorialists have shown that the Match Industry fulfills all the conditions laid down by the Fiscal Commission for the grant of protection. They rightly urge that the concessions be granted to Indian companies, and not to foreign companies, who have neither a rupee capital nor a proportion of Indian Directors on their boards, nor give facilities to Indian apprentices to be trained in their works. They observe:—

This is nothing new that we ask for. It is only what has been granted to us on paper. The Government has laid it down as its defined policy under free trade condition; page 200, Minute of Dissent, Fiscal Commission Report:—

The settled policy of the Government of India is that no concession should be given to any firms in regard to industries in India unless such firms have a rupee capital, unless such firms have a proportion, at any rate, of Indian Directors, and unless such firms allow facilities for Indian apprentices to be trained in their works.

The Government has in our opinion acted in a way prejudicial to the interests of Indian manufacturers by allowing the Swedish and Japanese combines to set up factories in Bombay and other places. The setting up of a factory behind a tariff wall is a

concession by itself, as has been emphatically pointed out by the Dissenting Members of the Fiscal Commission. It is hoped that the Government will soon set right this wrong. It is productive of economic loss and is tantamount to depriving the country for an indefinite future of the possibility of developing an industry which should be its own and for which its material resources eminently befit it—a matter which may legitimately form a source of serious discontent.

It is very frequently urged that India needs a large supply of foreign capital, business ability and skill, and India's Government being a foreign exploiting one, it naturally supports this plea. The memorialists meet this argument by quoting the following passage from the Fiscal Commission Report, page 202, penned by the dissenting members:—

We regret that our colleagues should have thought fit to depreciate the capacity of Indians in the matter of industrial enterprise. The history of such industrial development as has been possible under the free trade conditions shows that Indians have freely imported technical skill from abroad pending the training of Indian apprentices, and have conclusively shown their capacity to organise and develop large-scale industries. The lack of capital to which repeated references have been made is due more to the risks involved in establishing new industries under free trade principles than to actual inadequacy of capital. This was in our opinion clearly proved by the industrial activities which resulted from the indirect protection afforded by war conditions. The enormous amounts which the Government of India have been able to borrow in India for State purposes is another proof that adequate capital is available in India for investment in sound and safe channels ensuring a reasonable return. A policy of protection will give the necessary confidence and we hold the view that reasonably adequate capital will be available under such a policy. In support of this view we may quote from the evidence of Mr. Shakespear of Cawnpore, who stated that once confidence was created by adopting a policy of protection the difficulty in obtaining capital would largely disappear.

Even if Indian capital were shy even after the provision of proper safeguards, which it is not, it would be better for India to wait for better times and conditions to come than to allow the industrial field to be occupied by foreigners. Mineral deposits cannot be renewed by any amount of human skill and capital. If foreigners obtain the mineral concessions, the mineral wealth of the country is practically lost to us for ever, for most of it goes to the foreigners' pockets. As regards the wealth of our forests and other wealth of the vegetable kingdom, it is, no doubt, renewable; but if foreigners obtain concessions of the forest areas and other areas of land growing raw vegetable materials for industries, how and where can Indians grow in future

their timber and other forest produce and all other kinds of vegetable raw materials?

As regards business ability and technical skill, there is more of it among Indians than foreign capitalists, industrialists and technicians find it to their interest to recognise and admit. Many Indian technicians have talents and skill which lie unutilised for want of a proper field of work. As many Indian industrialists and capitalists are generally not sufficiently well-informed to judge of the capacity of Indian trained men and technicians and as they take the words of foreign experts, however unqualified, to be gospel truth, Indian knowledge, talent and skill are neglected or are sometimes offered beggarly terms, whereas some white men who are really their inferiors get better offers.

The memorialists have made the following suggestions, which we support:—

1. Effective protective duty to be imposed on foreign timber imported in India in any form for the manufacture of matches.
2. No concessions to be given to the foreign companies in the line of forest leases, factory sites, etc. in India.
3. Subject of protective duty for Match Industry to be entrusted to the Tariff Board for investigation.
4. Provincial Governments be advised to encourage Indian enterprisers by giving them all facilities in procuring regular supply of wood for the Match Industry.
5. Preservation and propagation of suitable match wood species for the purpose of Match Factories.
6. The character of the companies should be entirely Indian.
7. The indigenous manufactures should be allowed a sufficiently long period to experiment and develop themselves.
8. Foreign capital and skill should come in only to supplement the Indian when needed.
9. Whenever a foreign company is allowed to establish itself in this country, it must fulfil the three basic conditions as already stated above.
10. The Government should give adequate support in the form of subsidies, bounties, rebates and special facilities for obtaining timber suitable for match manufacture from Government Forests.
11. Where Forests form part of the transferred subjects the Provincial Government should be instructed to observe the above-mentioned stipulations in the interests of the indigenous industry.

The Muslim League on Swaraj.

The following resolution on Swaraj was passed at the 15th adjourned session of the All-India Muslim League held at Lahore:

Whereas the speedy attainment of Swaraj is one of the declared objects of the All-India Mus-

lim League and whereas it is now generally felt that the conception of Swaraj should be translated into the realm of concrete politics and become a factor in the daily life of the Indian people, the All-India Muslim League hereby resolves that in any scheme of a constitution for India that may ultimately be agreed upon and accepted by the people the following shall constitute its basis and fundamental principle:—

(a) The existing Provinces of India shall all be united under a common Government on a federal basis, viz. that each province shall have full and complete provincial autonomy, the functions of the Central Government being confined to such matters only as are of general and common concern.

(b) Any territorial re-distribution that might at any time become necessary, shall not in any way affect the Muslim majority of population in the Punjab, Bengal and N.-W. F. Province.

(c) The mode of representation in the Legislature and in all other elected bodies shall guarantee adequate and effective representation to minorities in every province, subject however to the essential proviso that no majority shall be reduced to a minority or even to an equality.

(d) Full religious liberty, the liberty of belief, worship, observances, propaganda, association and education shall be guaranteed to all communities.

(e) The idea of joint electorates with a specified number of seats being unacceptable to Indian Muslims on the ground of its being a fruitful source of discord and disunion and also as being wholly inadequate to achieve the object of effecting representation of various communal groups, the representation of the latter shall continue to be by the means of separate electorates as at present, provided that it shall be open to any community at any time to abandon its separate electorate in favour of joint electorates.

(f) No Bill or resolution or any part thereof affecting any community, which question is to be determined by the members of that community in the elected body concerned, shall be passed in any Legislature or any other elected body if three-fourths of the members of that community in that particular body, oppose such Bill or resolution or part thereof.

That the Muslim League wants full and complete provincial autonomy is good news. The League, however, says nothing as regards the reduction of the powers of the bureaucracy in the Central Government and the increase of popular powers there.

It is noteworthy that the League is opposed to any territorial redistribution, however desirable on important grounds, which would affect the Muslim majority of population in the Panjab, Bengal and N.-W. F. Province. In other words, their outlook is strictly and irrevocably credal, communal, sectarian, not national.

Clause (c) of the resolution also aimed at safeguarding Muslim political and economic interests, which are considered as distinct from and, perhaps, opposed to the interests of other communities. Had they been considered identical with those of the other

communities, this clause (c), the outcome of fear and distrust of other communities, would not have been deemed necessary. This distrust and fear is not peculiar to the Moslems; non-Moslem communities also have them.

There is nothing to object to in clause (d). Perhaps a liberal-minded and non-sectarian constitution-builder with wide national outlook would provide that if special arrangements be required to be made for the education of the backward classes of the nation, such arrangements must be made for all classes and sub-classes which are on the same level of backwardness, irrespective of creed or religious belief. For it is well known, that the aboriginal classes known as Animists and some semi-aboriginal castes classed with Hindus are much more backward in education than the Muslims. But the amount of special educational help and encouragement which is given to Mussalmans is not provided for all the aboriginal and semi-aboriginal classes.

That the Muslim League would demand continuance of separate electorates was expected.

In clause (f), for "affecting any community", we would substitute "*especially and exclusively* affecting any community." For all Bills and resolutions considered in elected bodies which are meant for all, necessarily affect all communities but no single community should for that reason have the power to throw out the Bill or the resolution even though all the other communities want it for their good. The utmost that may be conceded in special and extreme cases is that the objecting community may be placed outside the scope of the Bill of the resolution in question.

The Muslim League and the Reforms.

The text of the resolution on the Reforms passed by the Muslim League runs thus :—

It is the considered and emphatic opinion of the All-India Muslim League that the Reforms granted by the Government of India Act of 1919 are wholly unsatisfactory and altogether inadequate to meet the requirements of the country and that the virtual absence of any responsibility of the executive to the elected representatives of the people in the Legislature has really rendered them futile and unworkable. The League, therefore, urges that immediate steps be taken to establish Swaraj, that is, full responsible Government, having regard to the provisions of Resolution No. 2 (that on Swaraj), and this, in the opinion of the League, can only be done by a complete overhaul of the provisions

of the Government of India Act of 1919, and not merely by a process of departmental enquiry with a view to discover the defects in the working of the Act and rectifying the imperfections under the rule-making powers of the Act.

This resolution is in accord with the sentiments of all politically-minded Indians.

The Muslim League Urges Hindu-Muslim "Unity."

The Muslim League urged the importance of Hindu-Muslim "Unity" in the following resolutions :—

The All-India Muslim League views with great alarm the deplorable bitterness of feeling at present existing between Hindus and Mussalmans in the different parts of the country and strongly deprecates the tendency on the part of certain public bodies to aggravate the causes of differences between the two communities, thus doing incalculable harm to the national cause. While placing on record its firm conviction that no political progress is possible in this country unless it is based on a solid substratum of Hindu-Muslim unity, and that the interests of the country demand mutual sacrifice and an intensive spirit of give and take on the part of the communities, the League makes an earnest appeal to all public bodies to discontinue all activities savouring of aggression and to concentrate their efforts on the question of establishing Hindu-Muslim unity on a firm basis.

Whereas inter-communal unity is extremely necessary for gaining Swaraj and whereas conditions, political and religious, unfortunately exist in the country on account of which a recrudescence of inter-communal differences takes place every now and then, and it is most desirable that means should be adopted to meet such cases, the League resolves that Conciliatory Boards consisting of representatives of all communities be constituted in different districts with a Central Board in the capital of each province, (1) to settle all matters likely to create communal differences, and (2) to deal with all cases of conflict and investigate and enquire into acts of aggression on the part of any particular community.

It is a matter for satisfaction that the Muslim League is convinced that no political progress is possible in this country unless it is based on a solid substratum of Hindu-Muslim unity, and that the interests of the country demand mutual sacrifice and an intensive spirit of give and take. But as the League insists on treating the Hindu and Muslim communities as practically having different and perhaps conflicting political interests, *vide* clauses (b), (c) and (e) of its resolution on Swaraj, it is perhaps not quite correct to say that it is Hindu-Moslem unity that is desired. It would probably be better henceforth to declare that the acceptance of or

acquiescence in conflictless Hindu-Moslem disunity and separate existence is wanted.

That mutual sacrifice and a spirit of give and take are needed is a truism. What has not been made clear is what sacrifice the Moslem community has made or is prepared to make, not what it has given or is prepared to give. The resolution on Swaraj quoted in a previous note does not give any indications in this direction. It was said some time ago at Serajganj that the Musalmans were prepared to stop music in their processions before Hindu places of worship; but the Hindus have never objected to such music before their temples, as there is nothing against it in the Hindu Shastras. So this so-called concession was unreal, illusory and not wanted.

The proposed boards of conciliation are worthy of every support.

"The Message of the Forest."

"The Message of the Forest" by Rabindranath Tagore was published in the **Modern Review** for May, 1919. Lord Ronaldshay gives a summary of the poet's argument in his latest book and observes: "The theory briefly set forth above is one of much attractiveness But it does not accord with conditions at the present day." Then follow more than five pages of facts and reflections which are too long to quote here.

"Untouchability" at Serajgunj Conference.

A resolution calling for the removal of "untouchability" was passed at the Serajgunj session of the Bengal Provincial Conference. This was followed by delegates of all castes partaking of refreshments and water served by men of the so-called untouchable castes. This is good so far as it goes. But the evil of untouchability can be considered to have been eradicated only when people cease to pay any attention to the caste to which men and women belong in their daily ordinary intercourse with them in the villages and smaller towns and in choosing their cooks and other domestic servants.

Satyagraha at Tarakeswar.

That places of pilgrimage should be freed from oppression, corruption and immorality, that they should not have any priests or servitors of the gods at whose hands women's honour is not safe, that all public temple incomes and properties should be devoted only to public good but not to enable the priests and servitors to lead the life of debauches, admit of no question. For these reasons efforts directed towards the removal of the Mohant of Tarakeswar and his men deserve public support. But we do not understand on what grounds the receiver appointed for the shrine by a law-court is obstructed by the Satyagrahis in the discharge of his lawful duties. The Swarajists cannot pretend that they have boycotted the Government. So there is no consistency in or justification for this so-called Satyagraha on the part of the Swarajists. It is not Satyagraha but obstruction. Whether the Mohant's residence is a private place and private property, or whether it is both temple property and a place of public resort, can be decided only by a law-court. But the Satyagrahists seem determined to make their way into it by strength of numbers, perhaps to take possession of it. But on whose behalf? Tarakeswar is a Hindu shrine, and therefore it is only the Hindu public who are entitled to interfere in its affairs. The Satyagrahists have not been elected by the Hindu public. The Congress is a non-sectarian or all-sectarian political body, not a Hindu religious body. It has no *locus standi* in Hindu religious affairs, and hence no Congress organisation had any right to order or direct the Satyagraha at Tarakeswar. The Hindus have no *esprit de corps*, hence even Musalmans have come forward to offer Satyagraha at Tarakeswar! Would the Muslim community have tolerated interference on the part of the Congress with the affairs of any mosque or dargah?

It is unfortunate that interested sensation-mongering prevents people from seeing things in their proper perspective and in the true light, and in consequence, quiet undemonstrative work suffers. Just as despots have often resorted to foreign wars in order to divert men's attention from internal corruptions and evils, so do many demagogues get up sensations to distract men's minds.

Indian Art Revival.

The Yorkshire Herald reports:—

The Earl of Ronaldshay, speaking at a meeting of the India Society at 21, Cromwell Road, London, declared that he would put two questions for consideration: firstly, what evidence was there of an Indian art renaissance; and, secondly, assuming that evidence of a renaissance existed, what significance was to be attached to the movement? Although he could only speak with first-class knowledge of Bengal, it was in Bengal that the chief evidence of an art renaissance was to be found. That evidence was at present provided mainly by the existence of a modern school of painting in Calcutta which was associated with the names of the brothers Abanindra Nath and Gaganendra Nath Tagore. As regards the second question, it was the extreme sensitiveness of many Indians so strongly developed that tended to make them suspicious of an Englishman's motives.

He could give them an example of this in connection with the Government grant which he had been instrumental in securing for the school. He had purposely arranged for it to be given free of conditions of any kind. Nevertheless, his action immediately became suspect in certain quarters, and this feeling found expression in the editorial columns of the "*Modern Review*," an admirably conducted periodical of much merit with a wide circulation throughout Bengal and, indeed, beyond it. The argument was that it was a mistake on the part of the school to have accepted assistance from the Government. While admitting that he had laid stress upon the fact that the acceptance of this grant involved neither official inspection, interference, nor control, the writer feared that it might nevertheless lead to a sense of obligation on the part of the school, which, in its turn, might induce a conscious or unconscious deference to the official or European view of what Indian culture is, or means, or ought to be or mean. "We are subjected to European dominance, pressure and influence," the article concluded, "in almost all spheres of life from so many directions that we could wish that the centre of Indian culture were located even in a hut, rather than that it should be subject to any kind of non-Indian obligation and influence."

The attitude here taken up was of interest. Lord Ronaldshay said, as showing more deeply the antagonism arising out of the clash of ideals of the East and West which had permeated the minds of some at least of those who were affected by it. Happily, there were many who were ready to extend the hand of friendship to the Englishman who sought to understand and sympathise with the Indian point of view. He was fortunate in having received much kindness and many proofs of goodwill from the people of Bengal, and from none more than from those associated with the movement of which he had spoken that evening.

As we have not changed our views since we wrote the sentences quoted by Lord Ronaldshay, it is necessary for us only to observe that we are not suspicious of every "Englishman's motives." We are quite prepared to give his lordship credit for good intentions. But we know the weakness of many

of our countrymen better than he, and are therefore anxious that our cultural movements should be free from even unintended extraneous influence of an undesirable kind. We could have easily shown that the undesirable consequence apprehended by us had been actually produced, but the illustrations would have been too personal. So we desist.

We are not unfriendly to the subsidised Indian Society of Oriental Art. When in February 1923, some members of the Bengal Legislative Council wanted to deprive the Society of its grant, ours was the only journal which drew prominent attention to this bad move and supported this grant.

It may be pointed out in this connection that though of all Indians Rabindranath Tagore possesses the most international mind and the most world-wide outlook and is the freest from prejudice against foreigners, including Englishmen, so much so that he has often been publicly ridiculed for his comopolitanism, yet he has consistently refused all along to ask for or accept any Government grant for his school and university. Lord Ronaldshay might enquire why.

Bertrand Russell Sees Dark Future.

Mr. Bertrand Russell, British philosopher, mathematician and social scientist, drew a dismal picture of the future influence of "the American financial empire" over the rest of the world at a dinner of the League for Industrial Democracy in New York.

In the presence of several hundred liberals, radicals, social workers, university professors and students of sociology, Mr. Russell declared that the deep-seated evils of American civilization might be summed up in "militarism and competitive industrialism." But this is true also of European civilization in general.

"In the event of war, nine-tenths of the population of London will be unable to escape and will perish," he declared.

"That is why we have not protested more vigorously against French policy in the Ruhr. In Germany and Russia the evils which the English only fear have already happened."

To avert such a calamity a change of system and not a change of heart was necessary, he said. We think both are needed. He saw no ultimate hope except in a single Government for the whole world with the sole control of armaments. Conventions prohibiting

the use of certain means of warfare were "futile." Nor did he place faith in the League of Nations, for it would not attempt to coerce France or England, "much less restrain Russia and America from acts of aggression."

HE FORESEES AMERICAN IMPERIALISM.

"Very reluctantly I have come to the conclusion that the first formation of a world government, if one is ever formed, will be by way of imperialism, not by the way of voluntary federation." Mr. Russell continued

"In this process America will play the chief role. In spite of the immense amount of ignorant good-will in America. American policy since 1914 can be explained in terms of interest. Practically everything that has been done has furthered the oil interests and the house of Morgan. The same sort of interest has, of course, dominated British and French and all other national policies.

"It is a great mistake to regard political events from a moral point of view. In the growing tension between France and England, America has pretended neutrality, but has, in fact, taken the side of France. This may not have been the desire of the average man, but in international affairs the average man seldom counts for much."

If Mr. Russell meant that moral judgments ought not to be passed on political events, he was wrong. But if he meant that political events do not generally arise from the pursuit of high ethical ideals, he was right.

He said that England could not adopt socialism, because America would believe it had nationalized women and slaughtered thousands, and for this reason would prohibit the export of raw cotton and grain to England. This is an allusion to the identical rumour regarding Bolshevik Russia.

"I foresee at no distant date an extension of the American financial empire over the whole American continent, the whole of Western Europe and also the Near East," he said. "In Persia it is already established." The empire of American finance will be in the highest degree illiberal and cruel. It will crush trade unionism, control education, encourage competition among the workers while avoiding it among the capitalists. It will make life everywhere ugly, uniform, laborious and monotonous. Men of ability in all countries will be purchased by high salaries. The world will enjoy peace, broken only by the dropping of bombs from airplanes on strikers, but it will look back to the old days of war as a happy memory almost too bright to be true."

LIBERAL FEELING THE ONLY HOPE.

"The only hope, so far as I can see, lies in a great development of liberal feeling and thought in America. The power of a financial magnate rests, in the last analysis, on opinion. Opinion in America supports the present system for several reasons:

First, fear of violent revolution. The sooner Western Socialists have done with talk of violence, the better. Second, there are immense numbers of people who will suffer in their pocket if they offend the plutocrats. Only self-respect can make journalists, professors, persons and others cease to be lackeys. Third, the proletariat in America are mainly foreigners. This will grow less with time.

"But the fundamental reason for the acquiescence of the average American citizen in the system under which he lives is that it suits his philosophy. Americans are still devoted to a conception of life which results from the impact of machines on decaying Puritanism.

"The question is one of psychology. Will industrial nations in the end weary of worshipping the machine? I believe they will and in that day industrialism will become a boon. Until then it is a curse, like every false god."

Britishers feel so safe in America that they can criticise the American Government very harshly. Perhaps Mr. Russell forgot that his words were applicable to his country also, with slight changes.

Mr. Russell is wrong when he says that America is controlling the oil interest of the world. It is the British who mainly control the oil of the world; and there is some possibility of Anglo-American world domination, instead of merely American world domination. The trend of world politics since the world war and the Washington Conference is in that direction.

Mr. Russell's prediction regarding dropping bombs from aeroplanes is grimly interesting; but it has happened in India, Mesopotamia, Africa, and Egypt under the British Empire. It means nothing but the pot calling the kettle black. Mr. Russell forgets that Asian independence is the first requisite for freedom and peace.

Deadlock Averted at Ahmedabad.

After the passing of Mr. Gandhi's "spinning" resolution at the Ahmedabad meeting of the All-India Congress Committee on the 28th June, there were private discussions and negotiations between Mr. Gandhi and the Swarajists, as a consequence of which deadlock was happily averted. The Swarajists were again present in the meeting of the Committee on the 29th and expressed satisfaction at the compromise agreed upon. Mr. C. R. Das said at this meeting that they had been forced to leave the previous day's meeting on account of the unconstitutional character of the proceedings.

"They attended to-day's meeting as a result of the understanding arrived at last night, but it should not be understood that yesterday's resolution was taken part in by the Swarajists. He was sure that they would take the resolutions of yesterday as genuinely passed by the majority."

Mr. Gandhi then spoke. He called upon the Swarajists to work the "Charka" programme. He further expressed the hope that they would do so in a good spirit. He then moved his second resolution. It was moved and passed in the following form :—

Inasmuch as it has been brought to the notice of the All-India Congress Committee that instructions issued from time to time by officers and organisations duly authorised thereto have sometimes not been carried out properly, it is resolved that the executive committees of the Provincial Congress Committees shall have power to take such disciplinary action, including dismissal, as may be deemed advisable and in cases where the default is by provincial authorities the Working Committee of the All-India Congress Committee shall have the power to take such disciplinary action including dismissal as may be deemed advisable by the respective committees of the Provincial Committees.

The resolution also contains other disciplinary measures, but is devoid of the penal clause in the original resolution.

Like the second, Mr. Gandhi's third resolution also was a compromise resolution and was couched thus :—

"The All-India Congress Committee draws the attention of the Congress voters to the fact that the five boycotts, namely, of all mill-spun cloth, Government law courts, educational institutions, titles and legislative bodies, except in so far as they may have been affected by the Cocanada resolution, are still part of the Congress programme,

and, therefore, considers it desirable that those Congress voters who believe in the Congress programme do not elect to the various Congress organisations those who do not believe in carrying out, in their own person, the said five boycotts except where affected by the said Cocanada resolution, and the A.I.C.C., therefore, requests such persons who are now members of the Congress elective organisations to resign their places."

After Mr. Gandhi had moved it without any speech, there was a long discussion, after which, according to *The Servant*, it was passed by an overwhelming majority.

Geology, Mining and Metallurgy at the Hindu University.

Geology has an educational and cultural value in addition to its practical value to the industrialist. Therefore the forward step which the Hindu University has taken in establishing a department of the connected subjects of Geology, Mining and Metallurgy is matter for satisfaction for educationists and industrialists. It is only proper that the mineral wealth of India should be exploited by Indian experts with the help of Indian capital and labour. The Department owes its inception to the munificence of His Highness the Maharaja of Jodhpur, who has given to the University a donation of Rs. 2,00,000 non-recurring and Rs. 24,000 per annum recurring in perpetuity.

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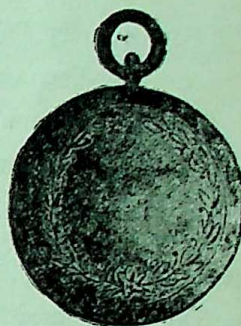
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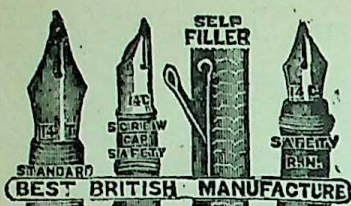
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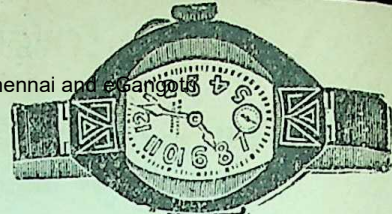
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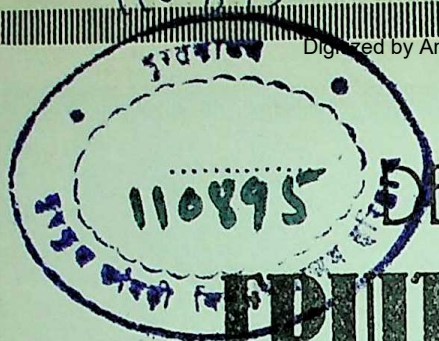
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